Vol: 2. *Lud. Du Guernier inv. et sculp.*

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THE

LADIES

LIBRARY.

VOLUME *the* SECOND.

WRITTEN by a LADY.

Publiſhed by

Sir *RICHARD STEELE.*

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MDCCXXXII.

TO

Mrs. *BOVEY.*

MADAM,

IT is an undiſputed Privilege Writers are poſſeſſed of, to produce Examples to the Precepts they would enforce from the living Characters of their Cotemporaries,

raries, You cannot therefore expect for ever to be doing laudable Things, and for ever to eſcape Applauſe. It is in vain, you find, that you have always concealed greater Excellencies, than others induſtriouſly preſent to View; for the World will know that your Beauty, though in the higheſt Degree of Dignity and Sweetneſs, is but a faint Image of the Spirit which inhabits the amiable Form which Heaven has beſtowed on you. It is obſerved by all who know you, that though you have an Aſpect and Mien, which draw the Attention and Expectation of all

all who Converſe with You, and a Wit and good Senſe which ſurmount the great Conceptions Your Perſon raiſes in Your Beholders, thoſe Perfections are enjoyed by you, like Gifts of common Acceptation; that lovely and affable Air expreſſes only the Humility of a great and generous Heart; and the moſt ſhining Accompliſhments, uſed by others to attract vulgar Admiration, are Serviceable to You only as they adorn Piety and Charity.

Though Your Perſon and Fortune equally raiſe the Admiration and Ambition of our whole Sex,

to

to move Your Attention to their Importunities, your equal Spirit entertains it ſelf with Ideas of a very different Kind, and is ſolicitous to ſearch for Imperfections, where it were the utmoſt Injuſtice for any other to imagine any, and Applauſes only awaken You to an Inquiſition for Errors.

It is with this Turn of Mind, that, inſtead of Aſſemblies and Converſations, Books and Solitude have been your Choice, and You have gone on in the Study of what You ſhould be, rather than attended to the Celebration of what You are. Thus, with the Charms of the Faireſt of Your own

own Sex, and Knowledge not inferior to the more Learned of Ours, a Cloſet, a Bower, or ſome beauteous Scene of rural Nature, has conſtantly robbed the World of a Lady's Appearance, who never was beheld but with Gladneſs to her Viſitants, nor ever admired but with Pain to Herſelf.

But a conſtant Diſtribution of large Charities, a Search for Objects of new Bounty, and a skilful Choice of modeſt Merit, or ſuffering Virtue, touch the Souls of thoſe who Partake Your Goodneſs too deeply to be born without inquiring for, and celebrating their Benefactreſs: I ſhould be loth

loth to offend your Tenderneſs in this Particular, but I know, when I ſay this, the Fatherleſs and the Widow, the neglected Man of Merit, the Wretch on the ſick Bed, in a word, the Diſtreſſed under all Forms, will from this Hint learn to Trace the kind Hand which has ſo often, as from Heaven, conveyed to them what they have asked in the Anguiſh of Soul, when none could hear, but He who has bleſſed you with ſo ample a Fortune, and given you a Soul to employ it in His Service.

If much more than what is here intimated be not the plain

Truth,

DEDICATION.

In Truth, it is impoſſible to come at what is ſo, ſince one can find none who ſpeak of you, who are not in Love with your Perſon, or indebted to your Fortune. I wiſh you, as the Completion of Humane Happineſs, a long Continuance in being what you are; and am,

MADAM,

Your moſt Obedient, and

moſt Humble Servant,

RICHARD STEELE.

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The DAUGHTER.

HAVING in the First Volume treated of the ſeveral Vices that are apt to corrupt Life in general, but always with a particular View to the ſofter Sex, I ſhall now Addreſs my ſelf to them in the ſeveral Relations of *Daughter*, *Wife*, *Mother*, *Widow*, and *Miſtreſs*; and inquire a little into the Extent and Exerciſe of their Relative *Duties*, as ſuch: Beginning with that of Children to their Parents.

To our Parents we in the firſt Place owe *Reverence and Reſpect*. We muſt behave our ſelves towards them with all *Humility* and *Obſervance*; and muſt not, upon any Pretence of *Infirmity* in them, deſpiſe or contemn them, either in outward Behaviour, or ſo much as inwardly in our Hearts. If indeed they have *Infirmities*, it muſt be our Buſineſs to cover and conceal them, as *Shem* and *Japhet*, who covered their Father's *Nakedneſs*, while the Accurſt *Cham* diſcloſed it. This muſt be done in ſuch a manner as even themſelves might not behold it. We are,

as much as may be, to keep our ſelves from looking on thoſe *Nakedneſſes* of our *Parents*, which may tempt us to think Irreverently of them. This is very contrary to the Practice of too many Children, who do not only publiſh and deride the *Infirmities* of their *Parents*, but pretend they have thoſe *Infirmities* which they have not. There is commonly ſuch a Pride and Headineſs in Youth, that they cannot bear Submiſſion to the Counſels and Directions of their Elders, and therefore to ſhake them off, are willing to have them paſs for the Effects of *Dotage*, when they are indeed the Fruits of Sobriety and Experience. *Hearken to thy Father that begat thee*, ſays the Wiſe-man, *and Deſpiſe not thy Mother when ſhe is old.* But the Youth of our Age ſet up for Wiſdom the quite contrary way, and think that by deſpiſing and ridiculing their Parents, they ſhall acquire the Reputation of *Wits*. If ſuch will not practiſe *Solomon*'s Exhortations, let them remember his Threats. *The Eye that mocketh his Father, and deſpiſeth to obey his Mother, the Ravens of the Valley ſhall pluck it out, and the young Eagles ſhall eat it.*

Love is another *Duty* which we owe our *Parents:* We are to be heartily deſirous of all manner of *Good* to them, and to abhor to do any thing that may grieve or diſquiet them. This will appear by common *Gratitude*, when 'tis remember'd what our Parents have done for Us, how they were not only the Inſtruments of bringing us into the World, but alſo of Suſtaining and Supporting us after. Certainly they that rightly weigh the Cares and Fears that go to the bringing up of a Child, will judge the Love of that Child to be but a tolerable Return for them. This Love is to be expreſt in all kindneſs of Behaviour. We muſt gladly and readily do thoſe things which may bring Joy and Comfort to them. And ſince the Debt a Child owes a *Parent* is ſo great, that he can never hope himſelf to diſcharge it, he is therefore to call on God by Prayer and to beg of him that he will reward all the Good his *Parents* have done for him, by multiplying his Bleſſings up

on them. What ſhall we then ſay to thoſe Children, who inſtead of calling on Heaven for Bleſſings on their Parents, ranſack Hell for Curſes on them, and pour out the blackeſt Execrations againſt them? This is ſo horrid a thing, that one would think there needed no Perſuaſive againſt it; becauſe none could be ſo vile as to fall into it. But we ſee God himſelf, who beſt knows Mens Hearts, ſaw it poſſible, and therefore laid the heavieſt Puniſhment upon it. *He that Curſeth his Father or Mother, let him die the Death.* And alas! our daily Experience tells us, that this curſing of *Parents* is not only poſſible, but common. How many Children are there, that either thro' Impatience of the Government, or *Greedineſs* of the *Poſſeſſions* of their *Parents*, have wiſh'd their *Deaths?* Let thoſe that do it remember, how fairly and plauſibly ſoever they carry it before Men, there is one who ſees thoſe ſecret Wiſhes of their Hearts, and in his Sight they aſſuredly paſs for thoſe heinous Offenders, Curſers of their Parents, whoſe Puniſhment it is to *die the Death.* Let them conſider, that God hath as well the Power of Puniſhing as of Seeing, and therefore ſince he has pronounced *Death* to be the Reward of that *Sin*, 'tis not unreaſonable to expect he may himſelf inflict it: That they who watch for the *Death* of their *Parents*, may untimely meet their own. Whereas to thoſe that *Honour* their *Father* and their *Mother*, is promis'd the Bleſſing of *Long Life.*

Another Duty we owe to Parents is *Obedience.* This is not only injoin'd us by the Fifth *Commandment*, but expreſly in other Places of the *Scripture. Children, obey your Parents in the Lord.* We owe them *Obedience* in all things, unleſs where their Commands are contrary to the Commands of God, in which Caſe our Duty to God muſt be preferr'd. If any *Parent* ſhall be ſo wicked as to require his Child to *Steal*, or *Lye*, or to do any Unlawful thing, the *Child* then offends not againſt his Duty, if he diſobeys that Command. On the contrary, he muſt diſobey, or elſe he offends againſt a higher Duty, that which he owes

to God his Heavenly Father. However when 'tis thus ne
ceſſary to refuſe *Obedience*, it ſhould be done in ſuch a mo
deſt reſpectful manner, that it may appear 'tis Conſcien
only, and not Stubbornneſs, which moves him to it. B
when the Commands are lawful, that is, when the thi
commanded is either *Good* or not *Evil*, there the *Child*
bound to Obey, be the Command in a Weightier or Ligh
er matter. How little this Duty is regarded, is too ma
feſt every where in the World, where Parents genera
have their Children no longer under Command, than th
are under the *Rod*. When they are once grown up, th
think themſelves free from all manner of *Obedience*
them, or if ſome continue to pay it, yet let the Motive
it be examin'd, and it will in too many be found to
worldly *Prudence*. They fear to diſpleaſe their Paren
not for fear of diſpleaſing God, but leſt they ſhould ſhor
their Hand towards them, and they ſhould loſe ſom
what by it. How few are there that *Obey* purely becau
Obedience is a *Duty?* How few that are as much afra
of the Curſe of *Diſobedience*, as of the Misfortune of D
inheritance?

Children never more highly diſobey their *Parents* than
Marrying againſt their Conſent. They are ſo much t
Goods, the Poſſeſſions of their *Fathers* and *Mothers*, th
they cannot without a kind of *Theft*, give away the
ſelves. They muſt have the Allowance of thoſe that h
the Right in them; and therefore we ſee under the *Mo
cal* Law, the *Maid* that had made any *Vow* was not ſuffe
to perform it, unleſs ſhe had the *Parents* Conſent, wh
Right was thought of force enough to cancel and ma
void the Obligation even of a *Vow*; which ought to be
much conſider'd by us, as to keep us from making
ſuch, by which that Right is infring'd.

Another Duty to *Parents* is, to aſſiſt them in all th
Wants, of what kind ſoever, whether Weakneſs and Si
neſs of Body, Decay of Underſtanding, or *Poverty*
Lowneſs in Eſtate: In all theſe the Child is bound acco
i

ing to his Ability, to relieve and aſſiſt them. For the two former, Weakneſs of Body and Infirmity of Mind, none can doubt of the Duty, when they remember how every *Child* did in his Infancy receive the very ſame Benefit from their *Parents*. The Child had then no Strength to ſupport, no Underſtanding to guide it ſelf, the Care of the *Parents* was fain to ſupply both theſe to it; and therefore, in common *Gratitude*, whenever either of theſe becomes the Parents Caſe, as ſometimes by great Age or ſome Accident both do, the *Child* is to perform the ſame Offices back again to them. As to that of relieving their *Poverty*, there is the very ſame Obligation to that with the former: It being but an Act of Juſtice to ſuſtain your *Parents*, as your *Parents* ſuſtain'd you. Beſides, *Chriſt* teaches us that this is contain'd within the Precept of *Honouring our Parents*; for when he accuſes the Phariſees of rejecting the *Commandment* of God, to cleave to their own Tradition, he inſtances in this Particular concerning the *relieving* of *Parents*, where 'tis manifeſt, that this is a Part of the Duty injoin'd by the Fifth *Commandment:* As may be ſeen at large in the *Seventh* Chapter of St. *Mark*

How then ſhall thoſe anſwer it, who deny Relief to their poor Parents? who cannot part with their own Exceſſes and Superfluities, which are indeed their own Sins, to ſatisfy the Neceſſities of thoſe to whom they owe their Being? Some are ſo very wicked, that out of *Pride*, they ſcorn to own their *Parents* in their *Poverty*. Themſelves being advanced to Dignity and Wealth, they often think it a Diſparagement to them to look on their Parents in their low Condition, it being, as they think, the betraying to the World the Meanneſs of their *Birth*; and thus the poor Parent fares the worſe for the *Proſperity* of the *Child*. This is ſuch a Pride and Unnaturalneſs together, as will ſurely find a ſharp Vengeance from God, it being a *double Sin*, and *double*, without Repentance, will be the *Puniſhment*.

No Unkindneſs, no Fault of the *Parents*, can acquit the *Child* of this Duty; tho' the Gratitude due to a kind *Parent* be a very forcible Motive to make the *Child* pay it, yet that is not the only nor chiefeſt Ground of it, which is laid in the Command of God, who requires us thus to *Honour our Parents*; and therefore, tho' we ſhould ſuppoſe a *Parent* ſo Unnatural as never to have done any thing to oblige the *Child*, which can hardly be imagin'd, yet ſtill the Command of God continues in force; and if no Tye of *Gratitude* ſhou'd lie upon us, we are bound ſtill to obey it.

There is all the Reaſon in the World, that while *Children* want Underſtanding to direct their Choice and Will, they ſhould have no other Will but that of their *Parents*, and therefore ſhould obey while they do not underſtand. Even *Children* themſelves ſee this, as ſoon as in the leaſt degree they come to Reaſon: They ſee that if they had been left to themſelves, they had, in many Caſes, come to Miſchief; and that it was therefore fit they ſhould obey their Parents Orders and Commands. People ſomewhat older ſee as much Neceſſity that they ſhould do ſo too, and they themſelves will ſee as much, when they have out-grown their childiſh Fancies; they will ſee, that their Parents Wiſdom, Experience, and Capacity were much greater than their own, and that they were for that Reaſon fitter to Rule and Guide them. I believe there are few People in the World that have, while young, diſputed and repin'd at the Commands of their *Parents*, who have not afterwards chang'd their Minds, and found they were truly wiſer, better, and more reaſonable to be comply'd with than their own *Wills* and *Humours*, tho' for the preſent they thought otherwiſe. It is more likely that having liv'd longer, ſtood higher, and obſerv'd Things better, they ſhould be moſt in the right, and give the beſt Advice. The *Parents* muſt needs diſcern what is more fit and proper for their *Children*; and tho' they may be now and then miſtaken, yet it is always ſafeſt to follow their Inſtructions

and

and Commands. When Children obey their Parents, if they afterwards happen to miſcarry, yet they have this to comfort them, that they miſcarry'd in their *Duty*, that they took the wiſeſt Counſel, ſuch as all good People approve; and every one is more ready to pity and help ſuch under their Misfortunes, than ſuch as fell into the like thro' *Stubbornneſs*, *Self-Conceit*, and *Diſobedience*. As there is all the Preſumption in the World on the Side of the *Parents*, that their Advice and Commands are the wiſeſt and moſt reaſonable, ſo there is alſo all the Certainty of the good Intention and Deſign that can be: Who ſhould intend the Benefit of the *Children* ſo much as the *Parents*, who ſeem to live for no other End than to do them Good? They have no other Aim than their Advantage; all their Care and Study, all their Thoughts are fix'd on them; they ſuffer a thouſand Inconveniencies for their ſake, and chooſe to live ſometimes penuriouſly, that their Children may live at *Eaſe* and *Pleaſure*; and who ſhould ſuſpect the Counſels and Commands of ſuch, of want of Love and Kindneſs? There is nothing more proper to perſuade, than an Opinion that they do it out of Love, and deſign our Good by it. Now no one can poſſibly be ſo aſſur'd of the Kindneſs and Good-will of any one beſides, as of his Parents, and therefore the Command of no one ought to be entertain'd with a better Opinion than that of Parents; this wou'd help to forward our *Obedience* to them, were it well conſider'd. Young People ſhou'd reflect a little, that theſe Counſels and Commands come from thoſe that have liv'd a great deal longer than they have, that have made Remarks, and had Experience; they have had Parents themſelves, and either follow'd their Advice, or repented of not doing it. The *Duties* injoin'd are perhaps unacceptable to me; they are ſuch as I ſhould not chooſe, ſuch as I do not like; but I have often found my ſelf miſtaken, and I have no reaſon to think my ſelf wiſer than they who perſuade me otherwiſe than I am inclin'd, I am but of Yeſterday, and know little; I have no Experience; and ſure theſe *Pa-*

rents have not liv'd ſo long for nothing. *Old Age* has ſomething in it *Good*. *Wiſdom* and *Knowledge* moſt commonly attend it, and qualify them to be Counſellors. Further, there is no body ſo likely to wiſh me as well as they: There is no body has done ſo much for me, no body grieves at my Miſcarriages like them, or ſtudies with that Concern and Care to prevent them: Other People, as it comes in their Way, give me good Counſel, and ſay the ſame Things in effect that *Parents* do: They warn me of the ſame Dangers, and exhort me to the ſame *Duties:* But I can plainly perceive there is a great deal of difference between the Mind and Concern with which *Parents* ſpeak, and thoſe of other People, though good Friends: They ſpeak with a lively Senſe and Feeling, with Force and Affection, in great Earneſt, and from the bottom of the Heart, as if they were to endure the *Evils* they warn us to avoid, and ſhare with us the Miſeries we ſhall undergo, if we follow not their Counſels. They ſeem to be exceedingly *intereſted* in our Behalf, and yet 'tis evident they can make no manner of Advantage of our complying with them: They can get nothing by us, but Content and Satisfaction. All they have already is ours in Deſign, and all they are getting ſtill, and deſire to get, is for us; wherefore we can ſuſpect them of no Deſign upon us, and all theſe Things ſhew us moſt evidently, that what they ſay to us, and the Commands they lay upon us, proceed from the trueſt, moſt ſincere and diſintereſted Affection. They are Afflicted when we are Unhappy; let them be never ſo *Wiſe*, or *Rich*, or *Honourable*, our *Folly*, *Sin*, and *Diſobedience* will make them Miſerable; tho' they loſe by it neither Underſtanding, Wealth, nor Places, yet ſuch is their Concern for us, that in all theſe Things they are not Happy, unleſs we will conſent to make them ſo, by being *Dutiful* and *Obedient*, and taking good and virtuous Courſes. On the other Side, let us be never ſo *Wiſe*, or *Rich*, or *Honourable*, all that our *Parents* get by it is *Pleaſure* and *Content*; for which, inſtead of taking ought away, they lift up their Hands

Hands and Hearts to God, and bleſs us; and can I think the Counſels and Commands of ſuch People are not the beſt they can give me, the moſt kindly intended, and fitted for my Practice and Compliance?

Tho' the Commands of *Parents* do often croſs the *Childrens* Deſires, and hinder them from purſuing their Pleaſures, yet it is not becauſe their *Parents* envy them their *Pleaſures*, or deny them Satisfaction; but becauſe the Proſecution of their Deſires, in the forbidden Inſtances, is criminal, and would be hurtful to them, tho' perhaps they ſee it not. They never command them to do any thing, but the doing of it tends to the *Childrens* Advantage; nor ever forbid any thing, but what is hurtful in it ſelf and Conſequences; and therefore tho' the *Children* ſee nothing but *Pleaſure* in what they propoſe, yet the *Parent* ſtands higher, and ſees there is alſo *Sin* or *Danger* near it, and how it will operate at a diſtance, and what Fruits it will produce. And as they remember their Parents to have hinder'd them, when they were younger, from eating ſeveral Meats, or drinking ſeveral Drinks, and doing ſeveral Things which they then lik'd and deſir'd to have, and griev'd and repin'd at the Réfuſal, which yet they are now ſatisfy'd proceeded from no Unkindneſs, but turn'd, as it was intended, to their Benefit: So might they learn to conclude, that the commanding them Things for the preſent uneaſy, and forbidding them Things for the preſent ſweet and deſirable, may be full as reaſonable and fit to be comply'd withal; and that when a little Time is over-paſt, and the Seaſon of *Pleaſure* ſomewhat ſpent, they will be equally ſatisfy'd with the Care and Wiſdom of their *Parents*. And this young People wou'd do well to improve; they are capable of conſidering, and they ought to do it. Let them inquire of all their Acquaintance that are grown up, and older than themſelves, and the older ſtill the better, and ſee how many of theſe there are that will tell them, It is better, wiſer, and ſafer to follow their own *Humours* than the *Advice* of their *Parents*, and how many upon

Experience have ſucceeded in diſobeying their Commands; how many there are that are not griev'd at their *Diſobedience*, and do not wiſh moſt earneſtly they had comply'd with what was advis'd or requir'd of them. And when they find that all the World agree, that notwithſtanding their preſent Deſires, and the Uneaſineſs of complying with the Commands of *Parents*, yet it is better ſo to do; that they who have obey'd are very much ſatisfy'd, and they who have not are griev'd and troubled, and wiſh they had: They will ſee they ought to conclude, that however unacceptable ſome Commands of *Parents*, may for the preſent be, yet it is better to yield to them, than to indulge their own Humours; and that the united Wiſdom and Experience of the whole World is a ſafer bottom to proceed upon, than any preſent Longing.

For theſe Reaſons *Children* ſhould themſelves, when in time they come to be *Parents*, exact, require, and find Obedience at their *Childrens* Hands; this every one expects; this all are naturally led to. Where is the Parent that does not think it reaſonable his Children ſhou'd obey him, even againſt their Inclinations, and ſhou'd not prefer his Wiſdom and Experience to their own Will or Underſtanding, and truſt to his Affection, Love, and Favour, rather than purſue their own Humours? Upon the ſame Grounds that any one expects *Obedience* from his *Children*, he knows he ought to pay it his Parents. Now Children and young People obſerving, as they eaſily may, that *Parents* univerſally exact *Obedience* at their Childrens Hands, may very well conclude that they ſhall do ſo too, when-ever they come to be *Parents*; and that there muſt certainly be good Reaſon in a Practice, which all the different Nations in the World agree and centre in. If they can imagine that all the World cou'd not agree in any thing, that was not reaſonable and juſt, and yet agree in requiring *Children* to obey their *Parents*, they will quickly ſee that it is juſt and reaſonable for *Children* to obey their *Parents*; for the *Parents* cou'd not reaſonably require it, if it were not reaſonable the *Children* ſhou'd give it.

To

To ſhew how fit it is to comply with and obey our *Parents*, God calls himſelf, throughout the Holy Scriptures, our *Father*, and from that Title and Relation calls for our *Obedience*; and therefore ſtubborn, headſtrong, diſobedient, and rebellious *Children* ought to think upon theſe things; to conſider all the Ties and Obligations they have to be *Obedient* to their *Parents*; the Reaſonableneſs, the Pleaſure, the Security of being ſo, the Approbation of all good People, and the Bleſſing of God that goes along with it; and, on the other hand, the Grief and Trouble of Mind, the Sorrow and Repentance at home, the Shame and Infamy from abroad, and the Diſpleaſure of Almighty God, that attend and follow *Diſobedience* to *Parents*.

But becauſe there are a great many Caſes, in which the Children plead *Exemption* from this *Rule*, in which they do not actually obey their Parents Commands, and yet defend themſelves as no Tranſgreſſors of this Law: it may be of ſome uſe to ſee in what Particulars they are oblig'd to obey without Reſerve, and in what they are at Liberty; that the *Duty* of *Children*, and the juſt *Authority* of *Parents*, may be both of them ſecur'd.

It has been obſerv'd, that in the great Affair of *Marriage*, a ſtrict Obedience to the Will of *Parents* is requir'd. Indeed it is not expreſly ſaid in *Scripture*, that *Children* ſhall not marry without the Conſent, or againſt the Will of their *Parents*, but it is expreſly ſaid, that they ſhall *honour and obey them*; and it will be hard to reconcile Marrying againſt Conſent, with *honouring* the *Parents*, or Marrying againſt Command, with *Obeying* them; and generally ſpeaking, the Inſtances and Examples of *Marriages* in *Scripture*, are ſuch as ſhew the Parents had the chiefeſt Hand in making them up. The Stile was ever thus, *That ſuch a One gave his Son or Daughter to ſuch a One* in Marriage; wherefore the *Law* being given particularly to the *Jews*, and this being the general Practice amongſt them, it is not unreaſonable to think they held themſelves bound by this Law, not to Marry againſt their Parents Will or Con-

Conſent. But whether oblig'd by this Law, or no, the Cuſtom was ſuch that it was ſeldom otherwiſe, and that not only among the *Jews*, but even among the *Greeks* and *Romans*, two of the wiſeſt and moſt civiliz'd People of the World. There wou'd be no end of *Citations* to this purpoſe, out of their Books; they are all full of them: and tho' there muſt be many Examples to the contrary, yet there are no *Rules* or *Precepts* in favour of the *Childrens* Liberty; but when they take it, 'tis ſtill with Blame. This Diſpoſal of *Children* by *Parents*, is not only a Matter reaſonable, fair, and approv'd by wiſe and good Men among them, and ſtrengthen'd by Cuſtom uncontroll'd and immemorial, but it paſt into *Laws* and *Statutes*. They reckon'd there was no Marriage without the Conſent of the *Parents*, and the *Children* were all accounted *Baſtards*. *Chriſtianity* for a great while made no *Alterations* in the Matter: The Civil Laws of Chriſtian *Emperors* confirm'd the Opinion of the *Ancients*, and the Sentence of the *Church* went along with them: The *Canons*, and the Judgment of the beſt Writers, are all on this Side; they ſtill make the Conſent of *Parents* eſſential to the *Contract*. The *Laws* of our own Nation take no notice of Conſent of Parents: They truſt it, I believe, to the Reaſon of the Thing it ſelf, and to the *Wiſdom* of all Ages, and to the Cuſtom and Example of almoſt all Nations; but the *Canons* of our *Church* dare not venture that; they poſitively require Conſent of *Parents*; they tell us, that it is not lawful for any *Children*, unleſs arriv'd to the Age of 21, to make any Marriage-Contract without the Conſent of their *Parents*, or, in caſe they are dead, of their *Guardians* and *Governors*; and that is one good end the *Church* propoſes, in publiſhing the *Banns* of *Matrimony*, that the *Parents* and People concern'd may know whether they think fit to agree to their *Childrens* Choice or no. And that this End may not be defeated by the *Secrecy* of *Licences*, it is requir'd, that one of the Parties ſhould depoſe on *Oath*, that Conſent of the *Parents* is not wanting, before you can obtain the *Licence*.

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This Care our *Church* takes, tho' much in vain, which ſufficiently ſhews her Opinion of the Matter, how far ſhe reckons the Conſent of *Parents* neceſſary.

It is but reaſonable, however, that we ſhould hear and conſider what may in this Caſe be anſwer'd by the *Children*. *Marriage* is certainly a State and Condition on which the Happineſs of Life does very much depend, more than indeed moſt People think on beforehand. To be confin'd to live with one perpetually, of whom we have no Liking and Eſteem, muſt certainly be a moſt uneaſy State. There had need be a great many good Qualities to reconcile a conſtant Converſation to one, even where there is ſome ſhare of Kindneſs and Affection; but without *Love*, the very beſt of all good Qualities will never make a conſtant Converſation eaſy and delightful; and whence proceed thoſe endleſs and innumerable domeſtick Miſeries, that plague and utterly confound ſo many Families, but from want of Love and Kindneſs in the Wife or Husband? From whence comes their Neglect and careleſs Management of Affairs at Home, and their profuſe and extravagant Expences abroad? In a Word, it is not eaſy as it is not needful, to recount the *Evils* that ariſe abundantly from the want of Conjugal Affection only; and ſince this is ſo certain, a Man or Woman runs the moſt fearful Hazard that can be, who Marries without this Affection in themſelves, and without good Aſſurance of it in the other. And ſince it is impoſſible for any one to Love with another's Affections, but with their own, the *Parents* muſt conſider this, eſpecially how they engage their *Children* to Marry, where at leaſt a hopeful Proſpect of this *Love* does not appear, leſt while they are endeavouring to make their *Children* Happy, they make them of all Creatures the moſt Miſerable, and that irremediably ſo. If there be reaſon that Young People ſhould be left in any thing to themſelves, and to their own Liberty, it ſeems to be in the choice of thoſe with whom they are to live and die, with whom they are to venture being Happy or Unhappy

happy all their Days. It is without doubt in nothing ſo neceſſary as in *Marriage*. Do you not know ſays one of Old, That Marriage belongs to Us our ſelves, and muſt be Matter of our Choice? Our Affections are our Maſters, not our Servants: And you cannot by all your Power and Might, nor by your frequently reiterated Orders and Commands, cauſe me to Love or Hate where you ſhall fix. Then is Marriage like to be laſtingly Happy, when both agree in loving each the other; and therefore ſince I am to have a Wife or Husband the Partner of my Bed, and of all the Joys and Sorrows that are likely to befall me while I live, I muſt ſeek for one that I can like, I think, for ever. I do not ſay that this is all as reaſonable as it ſhou'd be, but there is Reaſon enough in it, to make the *Parents* very careful and conſidering, that they urge not their Authority too far in conſtraining their *Children* to Marry, not only where there is no viſible Averſion, but where there is great likelihood that there will not be a good Agreement.

I do not ſee what it would avail any one to object againſt this, the great Power given by the *Laws* of the Ancient *Greeks* and *Romans* to *Parents* over their Children. Thoſe *Laws* that gave them Power not only to ſell their *Children* for *Slaves*, but even to put them to *Death*, did doubtleſs impower to diſpoſe of them in *Marriage*, arbitrarily and without conſulting the Inclinations of their *Children*. But the Laws of *Chriſtians*, which free us from the *Bondage* of the *Moſaical Law*, ſet the Liberty of *Children* on a larger Bottom than it ſtood on in *Antiquity*. I ſee no Reaſon to think, that Parents are by Nature Maſters of the Freedom and Life of the Children. And Nature is the main Rule of *Command* and *Obedience* in *Parents* and *Children*. Thoſe Nations that made ſuch ſevere Laws againſt *Children*, had Reaſons for it, which probably ceaſe with us; beſides there is no inferring that the *Children* of other Nations, where no ſuch *Laws* are in Being, are oblig'd to the ſame Obedience; and therefore tho' the

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People of other Kingdoms had ſo abſolutely the Command of their *Children*, as to diſpoſe of them in *Marriage* how and where they pleaſed; yet is not their *Example* ſufficient to juſtify a *Parent* in doing the like, any further than the Thing is otherwiſe fit, among us. And it is very difficult to meet with a Caſe where the Thing ſhall be otherwiſe fit, when the *Child* cannot love nor like the Perſon whom the *Parent* would force him or her to Marry. *Children* are not ty'd to this ſtrict *Obedience* in this ſingle Point, only becauſe the *Children* of the *Jews*, or *Greeks*, or *Romans* might be. And Regard alſo is to be had to the *Cuſtoms* of the *Country*. The *Jews*, as all the People of the *Eaſt*, ſpeaking generally, did not ſuffer the *Women* to go abroad as ours do. They went to viſit a Relation or near Friend, and that ſparingly, and mixt not with Common Company; which, with the Modeſty peculiar to that Sex, deprived them of the Opportunity of diſpoſing of themſelves, ſo that their Parents only muſt or could diſpoſe of them; and when they were once Marry'd, they kept very much at Home, and ſaw but little ſtrange Company. The *Greeks* and *Romans* ſeem to have had more Liberty, but yet not near ſo much as ours have: This, I take it, ought to make ſome little Difference; for if the *Cuſtoms* of the *Country* allow the Women Liberty to ſee and to be ſeen of all, both before and after Marriage, they make it ſomewhat more reaſonable for them to chooſe their Partners with whom they are to live, not in Confinement, but at Liberty, that they may not afterwards diſlike them, nor be betray'd by ſuch their Liberty into new Liking, and Deſires of thoſe they can never obtain. And there is yet more Reaſon that the Sons of theſe Old People ſhould be entirely at the diſpoſal of their *Parents*, rather than the *Daughters*, becauſe Marriage was not half ſo grievous to them: for they were allow'd more *Wives* than One, *Divorces* were cheap and eaſy, and they took great Liberties beſides with whom they could; and therefore if they lik'd not the Condition or Perſon of a *Wife*, they either wan-

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der'd from her Bed, and took to looſe Courſes, which they might do, it was ſo common, without much Scandal or ill Fame, or elſe they quickly found occaſion for *Divorce*; and therefore to be marry'd, tho' againſt their Liking and Conſent, was no great Hardſhip, the Cuſtoms of the Nation, the Licenſe of the Times, gave them a world of Liberty, and this made it much more reaſonable for the *Sons* to be entirely at their *Parents* Diſpoſal than the *Daughters*.

The Caſe of *Chriſtians* is quite different. They have no Liberty allow'd of any kind. *Chriſt* has oblig'd them to *Love* each other, and no other, even *till Death*. Each *Chriſtian* Pair is now reduc'd to their *Original* Standard, and are to be as *Eve* and *Adam* were to each other, *Faithful* and *Kind*, without ſo much as Hope of changing. This makes it to be infinitely more the Concern of *Chriſtians*, to look they Marry none but whom they *Love*, and fully intend to *Love*, than of other People whoſe *Laws* and *Cuſtoms* allow'd them greater Liberties; and therefore it is not altogether fair to urge the Inſtances and Examples of theſe ſort of People ſo often in a *Chriſtian* Kingdom, for they might much more reaſonably, becauſe more eaſily, ſubmit to the Will and Command of their *Parents*, than *Chriſtians* in ſuch caſes of Marriage can. And when *Parents* remember that their Commands are to lay Obligations on their Children, that will laſt when they themſelves are dead and gone, and from which they never can be freed, tho' all the Evils in the World ſhould happen to them, they will be cautious and ſparing how they lay ſuch Commands upon them, againſt their Inclination and Liking. However, there will be always ſome difference between *Childrens* refuſing, with all Submiſſion and Reſpect, to comply with the Commands of their *Parents*, in Marrying ſuch whom they are ſure they do not Love; and their Marrying where they will, without the Conſent, or againſt the Commands of their *Parents*. The *Diſobedience* of the one is much more pardonable and pitiable than the

Diſobedience

Diſobedience of the other, becauſe it is much more in the *Childrens* power to keep themſelves free from engaging their Affections, than it is to ſettle them where the Parents pleaſe. And to refuſe to marry when commanded, is not ſo likely to do any Injury or Diſhonour, as to marry againſt Command is to do both or either; and yet in Excuſe of ſuch Diſobedience, as marrying of themſelves, Reſpect and Conſideration are to be had to the Peoples Age and Condition.

The Cuſtoms of the World, and Reaſon, conſent in giving ſuch Perſons ſtill more Liberty, the Older they grow. They are not to be Maſters of themſelves while *Young*, becauſe their Reaſon and Underſtanding are imperfect. They have not Judgment enough to conſider what is *Good* or *Evil* for them. Their Paſſions and Affections are ſtrong and prevalent, always looking towards Pleaſure, and they have not Conſideration enough to correct or check the Diſorders of their Will and Deſire. If theſe be the true Cauſes why they ought to be ſubject to the Commands of *Parents* and *Superiors*, while *Young*, it is but fit, that as theſe wear off, and Reaſon, Underſtanding, and Judgment ſucceed, their Chains would wear away, and their Reſtraint be leſſen'd. This is generally allow'd in Second *Marriages*. The firſt does ſo emancipate and free the *Children* from the *Parents* Power, that it is not accounted *Diſobedience*, when they marry the ſecond time without Conſent. Now this is not, becauſe the *Parents* are no longer *Parents*, nor the *Children* ty'd to Dutiful *Obedience*, but becauſe the greater Age and Reaſon make them fitter to conſider themſelves, and to look after their own Affairs. 'Tis indeed a *Maxim*, that they who are once emancipated and ſet free, do never return to *Servitude*, and therefore the *Children* being once freed from their *Parents* Authority by *Marriage*, come not again under their Power as to a ſecond Marriage. But I believe, that Fulneſs of Age, Maturity of Judgment, Sobriety, and Steadineſs of Mind and Temper, are better Reaſons for

Childrens

Childrens Liberty, and Exemption from ſome Commands of their *Parents*, than their being once marry'd. For if a Minor marry *diſobediently*, and be afterwards ſet at Liberty by his Partner's *Death*, while he is ſtill Young and under Age, whatever the *Laws* may do, yet Reaſon certainly ſubjects him to his *Parents* Power, in the Choice of a Second Wife, as it did of the firſt. He is not emancipated by his firſt *Folly* and *Diſobedience*, he ſtill wants the Care and Tutelage of his *Parents*; wherefore nothing but Age, Diſcretion, and Ability to look after themſelves, exempt Children from the *Subjection* of their *Parents*, in matters that are ſo Perſonal, and ſo much the *Childrens* own Concern. *Parents* are eſpecially to have regard to the *Age* and Wiſdom of their *Children*; and the Childrens *Diſobedience* in theſe caſes will be more or leſs excuſable, as Wiſdom and Age ſet them more at Liberty.

Sometimes the Neglect of Parents will, in a great meaſure, excuſe the *Childrens* marrying themſelves. If *Parents* are backward in taking ſuch Care as is but neceſſary, *Children* cannot be blamed in providing for their own Settlement: And therefore ſome *Laws* have left them wholly at their Liberty to marry at ſuch an *Age*, if their Parents lookt not after it before. Theſe, and many other things, may be ſaid in behalf of *Children*, either refuſing to marry ſuch as their Parents command them to Marry, or that marry according to their own liking againſt Command. And there is ſo much to be ſaid on both ſides, and ſo many things to be conſidered particular to each, that it is neither ſafe nor true to affirm, that all *Parents* in all caſes have a right to a Compliance and *Obedience* of their *Children*, or that all *Children* are at Liberty to marry and diſpoſe of themſelves without the Conſent of their *Parents:* For neither of theſe Propoſitions are unexceptionably true. *Parents* have a great Power, but they muſt uſe it, as truly they moſt generally will and do, like *Parents*, tenderly and kindly; and Children have a great *Duty*, but they are not ty'd like *Slaves* in all caſes, and

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with Bonds that will laſt for ever; but when they do not *Obey*, they muſt do it with Unwillingneſs, and great Reluctance, and it muſt be in caſes of great and laſting Moment and Concern, ſuch as when repreſented to fair, equal, wiſe, and underſtanding People, they may find themſelves both pitied for their Trial, and approved for their Reſolution: That thoſe who would be glad that *Children* ſhou'd *Obey* their *Parents*, may acknowledge it was reaſonable they ſhould not be Obey'd in theſe *Particulars*: For, to ſay Truth, the Affections of *Parents* are generally ſo ſtrong, and their Intention ſo good towards their *Children*, that the Preſumption of Right is generally on their ſide, and the Cauſe of the *Children* had need be very juſt, righteous, and apparently good and reaſonable, when they diſpute or contend with *Parents*: Becauſe the Bias of the whole World is, with much Reaſon, on their ſide againſt the *Children*.

In a word, when the certain Laws of God, and the Laws of the Land, and of our Superiors, lay their Commands or Prohibitions on *Children*, the *Parents* have nothing to do but to forward their *Obedience*. They are not to enjoin any thing prejudicial to the Obligations they lie under to God and to their Country, nor to command them in oppoſition to them: And when they do, they are not to be heard or underſtood. The Children are to go on ſteadily in their *Duty* to both, and to miſtake their *Parents* Orders, with Submiſſion, and Reſpect, and Tenderneſs. And in the caſe of *Marriages*, the *Parents* are to take all due Care to ſee their *Children* well diſpos'd of, according to their Age, and Quality, and Tempers, remembring they are then laying the *Grounds* and Foundation of their Happineſs or Miſery, and not to let the conſideration of *Fortune* and *Eſtate* ſo preponderate and over-weigh all other Conſiderations of Form and Favour, Birth and Education, Virtue and good Qualities, as to neglect them all; and when the *Parents* have done this, the *Children* are to Obey as far as poſſibly they can: The little Objections of

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the *Fancy*, and the Niceties that are commonly made on thoſe Occaſions, muſt yield to the mature Deliberations of the *Parents*. It were undoubtedly beſt, and moſt to be wiſh'd, that both the *Parents* and the *Children* might ſo chooſe that each ſhould approve the other's Choice, and that, as *Homer* ſays of *Penelope*, ſhe might be beſtow'd by her Father upon whom ſhe pleas'd: For otherwiſe, they will not both be eaſy, but when that comes to paſs, the *Authority* of *Parents*, and the *Duty* of *Children* are both ſecur'd and reconcil'd. But if this will not be, 'twill be difficult to avoid committing a Fault, on the one ſide or the other. If the *Parent* offer what the Child cannot poſſibly aſſent to, and what wiſe and unconcern'd Perſons blame, condemn and reject, upon a reaſonable Information of the whole Proceedings, if ſuch Refuſal of the Offer be made with Decency, and great Humility upon the *Childrens* part, it will not fall under the Head of ſinful *Diſobedience*. They may ſtand off with *Innocence* and *Safety*, and yet may *Honour* as they ought their *Father* and *Mother*. But if ſuch Offer be made by the *Parents*, as wiſe and good Men in the like Caſe and Circumſtances may make, without Folly and without Injury, and there be nothing handſome or material to object, ſuch as would ſatisfy a wiſe, a ſober, and impartial Man, the *Duty* of *Children* ſo refuſing will not be ſafe. They are doubtleſs obliged to *Obey* their *Parents* in theſe Caſes; and if *Children*, who are under Age, and wholly in their Father's Cuſtody and Power, and part of his Houſe, will venture to engage themſelves, without his Conſent, or againſt his Command, to their Diſhonour and Prejudice, they will be guilty of ſinful *Diſobedience*, and muſt ſeek the Forgiveneſs they will want, both at God's Hand and his.

The *Duty* of *Children* to Parents, as has hitherto been conſider'd, has relation chiefly to the *Father*. We muſt now diſcourſe of it as it relates to the *Mother*, both while the *Father* is *alive*, and after he is *dead*. The *Mother* is indeed in Scripture always included with the Father; *Ho-*

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nour thy Father and thy Mother. He that ſmiteth his Father or Mother ſhall ſurely be put to Death. Curſed be he that ſetteth light by his Father and Mother. My Son, hear the Inſtructions of thy Father, and forſake not the Law of thy Mother; and ſo in many other places. Indeed there is equal Reaſon in moſt Caſes why we ſhould do ſo, and in ſome greater. The *Mothers* undergo moſt Pain and Sorrow for their *Children*, bear all the Trouble of their *Infancy* and *Childhood*, do all they can for them, and intend them much more, have at leaſt the ſame, but generally a much greater Affection to them than the Fathers, and the ſame Intereſt and Concern for their good and welfare; wherefore in Nature, true Reaſon, and Gratitude, the *Children* are oblig'd to make no difference between the *Father* and *Mother*, in their *Obſervance* of them, and *Obedience* to them.

But becauſe the *Father* is alſo Superior to the *Mother*, both in Natural Strength, in Wiſdom, and by God's Appointment, and that there is no *Obeying* contrary Commands; the *Children* are eſpecially to Obey their *Fathers*, in Caſes where they have Power to command; and where they cannot *Obey* both *Parents* together, then they muſt never obey one *Parent* to the Prejudice of the *other*. The *Father* has no Right to command the *Children* any thing undutiful, diſ-reſpectful, or injurious to the *Mother*; but if it happens, that the Inclinations or Deſires of the *Mother* ſhould differ from thoſe of the *Father* in choice of Trade, or Calling, or in Matches for the Children, or in other Things of Moment, whereby the Children muſt diſpleaſe one *Parent* by complying with the other, the Father is the Superior Authority, and muſt be obey'd, becauſe both the *Laws* of *God* and *Man* have ſubjected the *Wife* to the *Husband*. She is not preſum'd to have a Will contrary to her Husband's, and therefore the *Child* diſobeys not his *Mother*, who obeys his Father's Command, becauſe the Mother is to be obedient alſo: and the Caſe is not very much alter'd, tho' the *Father* does not lay expreſs

Command upon the *Child*, but is paſſive and content, like and approves the Choice he makes, tho' the *Mother* be wholly averſe to it; in ſuch Caſe the Father is to be regarded, for he is the proper Superior.

But when the *Mother* is the only *Parent*, then her Authority increaſes, and ſhe is then ſolely to be regarded. Indeed the Civil *Laws* do generally free the *Sons* at ſuch an Age, ſuppoſing them the Maſters of the Family, and by the Advantage of their *Sex* and *Education*, fit to govern and diſpoſe of themſelves and their Affairs. The Daughters, 'tis true, are kept longer in Subjection, being ſuppoſed to want the Care and Wiſdom of their *Parents* longer; but growing up to Liberty, as they advance in Years and Underſtanding. There cannot be any exact Rules in ſuch Caſes; For the Wiſdom of either *Parent* or *Children* muſt neceſſarily make ſome alteration in the meaſure of *Obedience*, in reſpect to ſome Commands which relate nearly to the Children, as Marriage eſpecially does.

And even in Caſes, where the *Sons* and *Daughters* may reaſonably be preſum'd at Liberty, and would otherwiſe take and uſe that Liberty, yet unleſs it be a matter of great Moment, it ſhould not eaſily be ventur'd on, to the *Mother*'s great Sorrow. For the Grief of a *Parent* is not to be occaſion'd cheaply and lightly. Much will be ſuffer'd by a dutifuld good-natur'd *Child*, before he will afflict and grieve his *Parent*; and ſince this is eſpecially the *Infirmity* and Feebleneſs of *Mothers*, the *Children* are oblig'd to greater Care and Circumſpection in their Behaviour towards them, to prevent their Sorrows; for every thing that gives them Grief, is a ſort of *Diſobedience*, and all *Diſobedience* can never be remember'd by *Children*, without much Trouble and Remorſe; it will dwell continually upon them, and haunt them like an *Evil* Spirit. They will a thouſand times wiſh they had behav'd themſelves more dutifully, kindly, and obediently, and rather gone without their Deſires, than have occaſion'd any Trouble or Sorrow to their *Parents*.

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The laſt thing *Children* owe their Parents is *Support* and *Suſtenance*, which is evidently comprehended under the Word *Honour*. It is thus taken in *Timothy*, *Honour Widows that are Widows indeed*, that is, let the Widows who are in Want, and behave themſelves ſoberly, diſcreetly, and chaſtly, be reliev'd and maintain'd among you, and let the *Elders* that rule well be counted worthy of double *Honour*, of a Maintenance better than ordinary.

The *Jews* were remarkably kind and tender to their *Parents* in Diſtreſs. It was a common Saying with them, *You muſt Honour God with your Subſtance, if you have it; but you muſt Honour your Parents whether you have it or no*, for you muſt beg for them; and more than that, you muſt *Work*, tho' it were in publick Houſes of *Correction*, to help your *Parents*. This I believe was the Foundation of the *Parents* Power to Sell their *Children*; it muſt be when they knew they cou'd not be maintain'd but by ſuch *Sale*, or when they cou'd not themſelves maintain their *Children*, and therefore ſold them that they might live. The Practice is too Barbarous and Unnatural, to be ſupported by any other Ground or Reaſon. Nothing but ſuch extreme Neceſſity could make it tolerable. Such a Power is not then ſtrictly juſt, but the Exerciſe of it is excuſable becauſe it is unavoidable. This barbarous Cuſtom remains ſtill among the unciviliz'd Nations of *Africa* and *America*; but is entirely aboliſh'd by *Chriſtians*, and the more poliſh'd People of the *Infidels*.

Hierocles ſays, we muſt *Honour our Parents* exceedingly, affording them moſt chearfully the Service of our *Bodies* and the Uſe *of our Wealth*. Among the *Romans*, if a *Son* was quite emancipated and free from his *Father*'s Government, yet if his *Father* came to want, and were deny'd by his Son, the *Son* for his *Ingratitude* was to return again unto his *Father*'s Service. By *Solon*'s Law, the *Son* indeed might deny this Aliment and Suſtenance to his *Father*, in caſe the *Father* had neglected ſo to educate *the Son*, as to have put him in a way of making ſuch Proviſion for his indigent

indigent Parent. If he neither put him out to any *Tra*
nor taught him how to get his *Living*, it was preſum
the *Father* had in a manner expos'd him to Miſery, a
therefore deſerv'd not the return of Love and Kindneſs
had never ſhewn. But this was only to conſtrain the
rent to look after the Education of his *Children*, to ma
them thereby the more uſeful Members of the *Comm*
wealth. It exempted the Children from the Legal *Pen*
ties that otherwiſe might be inflicted on ſuch unnatu
Refuſal, but it took not away the Obligation the *Child*
had by Nature to provide for their diſtreſt *Parents*; ev
this ſevere *Law* ty'd not the Children to be cruel and u
dutiful, but intended to puniſh the *Parents* Folly and Ne
lect, by leaving it to the *Children* to deal with their
rents as they pleas'd, which otherwiſe they might not
but were oblig'd to provide for them. For this *Supp*
and *Maintenance* of *Parents* is a Thing ſo naturally a
neceſſarily due, that no *Laws* can tie the *Children* not
afford it, and according to their beſt Abilities. It wou
be due even to a *Traitor* and proſcrib'd Perſon; that
bare Maintenance would be due from *Children* to their
rents in ſuch hard Caſes.

Theſe Reflexions on the *Duty* of *Children* to their
rents, have been made, chiefly as it is the Command
God; I ſhall now conſider it as a Moral *Virtue*, and th
with particular *Regard* to the *Sex* that diſtinguiſhes t
Daughter,

Virginity is firſt in Order of Time, and if we take
Paul's Judgment, in reſpect of Excellence alſo. Inde
ſhe who preſerves her ſelf in that *State*, upon the Accou
he mentions in his Firſt Epiſtle to the *Corinthians*, th
ſhe may care for the things that are of the Lord, that
may be *holy* both in *Body* and *Spirit*, deſerves a great de
of *Veneration*, as making one of the neareſt Approaches
the *Angelical State*. Accordingly in the Primitive Tim
ſuch a Virginity was had in ſingular *Eſtimation*, and by t
Aſſignment of the *Schoolmen* has a particular *Coronet*

Glory belonging to it. Nay even among the *Heathens* a conſecrated *Virgin* was look'd on as a Thing moſt *Sacred*. The *Roman* Veſtals had extraordinary Privileges allow'd them by the *State*, and they were generally held in ſuch Reverence, that *Teſtaments* and other *Depoſitums* of the greateſt Truſt were uſually committed to their Cuſtody, as to the ſureſt and moſt inviolable *Sanctuary*. Nay their Preſence was enough to ſave convicted *Malefactors*; the *Magiſtrates*, when they appear'd, veiling their *Faces*, and giving up the *Criminal* to the commanding Interceſſion of *Virgin* Innocence.

As to the Conſtrained *Vows* of the greater Part of the *Virgin* Recluſes in the *Roman* Church, the Manner of compelling young Woman to take the Veil, for the moſt part reduces a Cloiſter to a Priſon. Moſt of thoſe who make *voluntary* Vows among them, fly to a *Convent* to avoid a Forced *Match*, or to lament a *Forbidden* one; while many of the older *Recluſes* flatter themſelves, that they ſhall merit by *Retirement* a Pardon for the *Liberties* of their *Youth*. A *Single* Life is doubtleſs a very great Help to a *Godly one*; and tho' we have no *Nunneries* to lock up our *Virgins* in, yet there may be *Nuns* who are not profeſt. She who has devoted her Heart to God, and the better to ſecure her Intereſt againſt the moſt inſinuating Rival, human Love, which ſhe intends never to admit to have Place in it, and therefore prays that ſhe may not, does by thoſe humble Purpoſes conſecrate herſelf to *Heaven*, and perhaps more acceptably than if her *Preſumption* ſhould make her more poſitive, and engage her in a *Vow* ſhe is not ſure to perform.

Indeed this is not a Caſe which needs much ſtating in our *Clime*, wherein, as *cold* as it is, *Women* are ſo little tranſported with this Zeal of voluntary *Virginity*, that there are but few can find Patience for it when neceſſary. An old *Maid* is now thought ſuch a Curſe, as no *Poetick* Fury can exceed. She is look'd on as the moſt Diſtreſt *Creature* in Nature; and I ſo far yield to the Opinion, as

to confeſs it ſo to thoſe who are kept in that State againſt their *Wills*. But ſure the Original of that Miſery is from the *Deſire*, not the *Reſtraint* of *Marriage*. Let them but ſuppreſs that once, and the other will never be their Infelicity. However I muſt not be ſo unkind to the *Sex*, as to think 'tis always ſuch Deſire that gives them ſuch Averſion to *Celibacy*: I doubt not but many are frighted with the vulgar Contempt under which that *State* lies; for which if there be no Cure, yet there is the ſame Armour againſt this as there is againſt all other cauſeleſs *Reproaches*, to ſcorn it. Yet I am a little inclin'd to believe there may be a Prevention in this Caſe: If the ſuperannuated *Virgins* would behave themſelves with Gravity and Reſervedneſs, addict themſelves to the ſtricteſt Virtue and Piety, they would give the World ſome Cauſe to believe, 'twas not their *Neceſſity* but their *Choice*, which firſt kept them unmarry'd; that they were pre-engag'd to a better *Amour*, eſpouſed to the ſpiritual Bridegroom; and this would give them, among the ſoberer ſort, at leaſt the *Reverence* and *Eſteem* of *Matrons*: Or if, after all Caution and Endeavour they chance to fall under the Tongues of malicious *Slanderers*, this is no more than happens in all other Inſtances of *Duty*; and if Contempt be to be avoided, *Chriſtianity* itſelf muſt be quitted, as well as Virgin *Chaſtity*. But on the other hand, they endeavour to diſguiſe their Age by all the Impoſtures and Gaieties of a youthful Dreſs and Behaviour, if they ſtill herd themſelves among the youngeſt and vaineſt Company, betray a young Mind in an aged Body, this muſt certainly expoſe them to Scorn and Contempt ſure. If no Plays, nor Balls, nor Dancing-bout can eſcape them, People will undoubtedly conclude that they deſign to put off themſelves, to meet with *Chapmen*, who conſtantly keep the *Fairs*. I wiſh therefore they would more univerſally try the former Expedients, which I am confident is the beſt Amulet againſt the Reproach they ſo much dread, and may alſo deliver them from the Danger of a more coſtly Remedy, I mean that of an unequal and imprud-

imprudent Match, which many have ruſh'd upon, as they have ran frighted from the other; and ſo, by an unhappy Contradiction, do both ſtay long and marry haſtily, gall their *Necks* to ſpare their *Ears*, and run into the *Yoke* rather than hear ſo ſlight and unreaſonable a *Reproach*. They need not, I think, be upbraided, with the *Folly* of ſuch an *Election*, ſince their own Experience is, to many of them, but too ſevere a *Monitor*.

Having ſaid thus much to the *Elder* Virgins, I muſt in the next Place addreſs my ſelf to the *Younger*. And here the Two grand Elements eſſential to the *Virgin* State, are *Modeſty* and *Obedience*, which tho' neceſſary to all, yet are in a more eminent Degree requir'd of the young *Virgin*, in whom *Modeſty* ſhould appear in its higheſt *Elevation*, and come up to *Shamefacedneſs*. Her Look, her Speech, her whole Behaviour, ſhould own an humble Diſtruſt of herſelf: She is to look on herſelf but as a *Novice*, a *Probationer* in the World, and muſt take this Time rather to learn and obſerve, than to dictate and preſcribe. Indeed there is ſcarce any thing looks more ſhocking than to ſee a young *Maid* too forward and confident in her Talk: The very Name of *Virgin* imports a moſt critical Niceneſs in that Point. Every indecent Curioſity and impure *Fancy*, is a deflowring of the *Mind*, and every the leaſt Corruption of the *Mind* gives ſome degrees of Defilement to the *Body* too: For between the State of pure immaculate *Virginity*, and errant *Proſtitution*, there are many intermediate Steps, and ſhe that makes any of them, is ſo far departed from her firſt Integrity. She that liſtens to any wanton Diſcourſe has violated her *Ears*, ſhe that ſpeaks any, her *Tongue*; every immodeſt Glance vitiates her *Eye*, and every the ſlighteſt Act of *Dalliance* leaves ſomething of *Stain* and *Sullage* behind it. There is therefore a moſt rigorous Caution requiſite herein; for as nothing is more clear and white than a perfect *Virginity*, ſo every the *leaſt* Spot or Soil is the more diſcernable. Beſides *Youth* is for the moſt part flexible, it eaſily warps into a *Crookedneſs*,

and therefore can never ſet it ſelf too far from a *Temptation*. We are fain to skreen and ſhelter our tender Bloſſoms, becauſe every unkindly Air nips and deſtroys them: And nothing can be more nice and delicate than a *Maiden* Virtue, which ought not to be expos'd to any of thoſe malignant *Airs* that may blaſt and corrupt it; of which, God knows, there are too many, ſome that blow from *within*, and others from *without*.

Of the Firſt there is none more miſchievous than *Curioſity*: A Temptation which foil'd human Nature in *Paradiſe*, and a feeble Girl then ought not ſure to truſt herſelf with that, which ſubdued her better fortify'd *Parent*. The Truth is, an affected Ignorance cannot be ſo blameable in other Caſes, as it is commendable in This. Indeed it is the ſureſt and moſt invincible Guard; for ſhe who is Curious to know indecent Things, 'tis odds but ſhe will too ſoon and too dearly buy the Learning. The ſuppreſſing and deteſting of ſuch Curioſities is that eminent fundamental Piece of *Continence* I would recommend to them, as that which will protect and ſecure all the reſt. But when they have ſet this *Guard* upon themſelves, they muſt provide againſt Foreign Aſſaults, the moſt dangerous of which I take to be *ill* Company, and Idleneſs. Againſt the *Firſt* they muſt provide by a prudent Choice of Converſation, which ſhould generally be of their own *Sex*, yet not all of that neither, but ſuch as will at leaſt entertain them innocently if not profitably. Againſt the *Second* they may ſecure themſelves by a conſtant Series of *Employment*; I mean not ſuch frivolous ones as are more *Idle* than doing nothing, but ſuch as are ingenious and ſome way worth their Time, as Writing, Needle-work, Languages, Muſick, or the like. But I confeſs I know not how to reduce to the Head of rational Employment many of thoſe Things, which from Divertiſement are now ſtept up to be the ſolemn Buſineſs of many young Ladies, and I doubt of ſome Old; ſuch as *Gaming* and reading *Romances*: Of the former I have ſpoken in another Place,

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and of the latter it is alſo very neceſſary to ſpeak, there being a great many young Ladies who waſte a conſiderable Part of their Time in that trivial and often dangerous Study. Their *Youth* may, I confeſs, a little adapt it to them when they were Children, and I wiſh they made no worſe Uſe of them as they grow up, but I fear they often leave ill Impreſſions behind them: Thoſe amorous Paſſions which they deſign to paint to the utmoſt Life, are apt to inſinuate themſelves into unwary Readers, and by an unhappy Inverſion a *Copy* ſhall produce an *Original*. When a poor young Creature ſhall read there of ſome triumphant Beauty that has I know not how many Captive Knights proſtrate at her Feet, ſhe will probably be tempted to think it a fine Thing, and may reflect how much ſhe loſes Time, that has not ſubdued one Heart: Her Buſineſs will then be to ſpread her Nets, lay her Toils to catch ſome Body, who will more fatally enſnare her; and when ſhe has once wound her ſelf into an Amour, thoſe Authors and ſubtle Caſuiſts for all difficult Caſes that may occur in it, will inſtruct her in the neceſſary Artifices of deluding *Parents* and *Friends*, and put her Ruin perfectly in her own Power. This ſeems to be ſo natural a Conſequent of this ſort of Study, that of all the Divertiſements that look ſo innocently, they can ſcarce fall upon any more hazardous. Indeed 'tis very difficult to imagine what vaſt Miſchief is done to the World by the falſe Notions and Images of things, particularly of *Love* and *Honour*, thoſe nobleſt Concerns of Human Life, repreſented in theſe *Mirrors*. But when we conſider, as I have obſerv'd already, upon what Principles the *Duelliſts* and *Hectors* of the Age defend their *Outrages*, and how great a Devotion is paid to Luſt, inſtead of Virtuous Love, we cannot be to ſeek for the Goſpel which makes theſe Doctrines appear Orthodox.

As for the Entertainments which young Women find abroad, they may be innocent, or otherwiſe, according as they are managed. The common Intercourſe of Civility

is a Debt to *Humanity*, and for that Reaſon mutual Viſits may often be neceſſary; and ſo, in ſome degree, may be ſeveral harmleſs and healthful Recreations which may call them abroad. But to be always wandring is the Condition of a Vagabond, and of the two 'tis better to be a *Priſoner* to one's *Home* than a *Stranger*. *Solomon* links it with ſome very unlaudable Qualities of a Woman, that *her Feet abide not in her houſe*. 'Tis an unhappy Impotence not to be able to ſtay at home, when there is any thing to be ſeen abroad; when any Maſque, or Revel, and Jollity of others, muſt be their Rack and Torment, if they cannot get to it. Alas! ſuch Meetings are not ſo ſure to be ſafe, that they need be frequent; and they are of all others leaſt like to be ſafe to thoſe who much dote on them: Wherefore thoſe that find they do ſo, had need to counterbias their Minds, and ſet them to ſomething better, and by more ſerious Entertainments ſupplant thoſe Vanities, which at the beſt are childiſh, and may often prove worſe: It being too probable that thoſe *Dinahs* that are ſtill gadding, tho' on Pretence to ſee *only the Daughters of the Land*, may at laſt meet with a Son of *Hamor*.

• *Dreſſing*, another great Devourer of Time, has been ſpoken of under other Heads: To which I ſhall only add that thoſe who love to be ſeen abroad, will be ſure to be ſeen in the moſt exact Form. This is what does not ſteal, but challenge their Time. What they waſte here, is with Authority; it being by the Verdict of this Age, the proper Buſineſs, the one Science wherein a young Lady is to be perfectly verſt, ſo that now all virtuous Emulation is converted into this ſingle Ambition, who ſhall excel in *Dreſs*. This is hardly excuſable in *Youth*, but intolerable in *Age*. Some Allowances are to be given to young People, who cannot be ſuppos'd to have quite forgotten the Toys and Vanities of Childhood; and beſides, thoſe who deſign Marriage, may lawfully make uſe of the Advantage of decent *Ornaments*, and not by negli-

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gent Rudeneſs of their *Dreſs* belye *Nature*, and render themſelves leſs amiable than ſhe has made them. But all this being granted, 'twill by no Means juſtify that exceſſive Curioſity and Solicitude, that Expence of Time and Money too, which is now uſed. *Moderation* is much likelier to ſucceed, than the contrary Extravagance: Among the Prudenter ſort of Men, I am ſure it is, if it be not among the Looſe and Vain, againſt which it will be their Guard, and ſo do them greater Service. Certainly, he that chooſes a *Wife* for thoſe Qualities, for which a Wiſe Man would refuſe her, underſtands ſo little what *Marriage* is, as portends no great Felicity to her that ſhall have him. But if they deſire to marry Men of *Sobriety* and *Diſcretion*, they are oblig'd in Juſtice to bring the ſame Qualities they expect, which will be very ill ordered by that Exceſs and Vanity we now talk of. For to ſpeak a plain, tho' perhaps ungrateful Truth, this, together with ſome of the Modiſh Liberties now in uſe, is that which keeps ſo many young Ladies about the Town unmarried, till they loſe the Epithet of *Young*. Sober Men are afraid to venture upon a Humour ſo diſagreeing to their own, leſt whilſt, according to the primitive Reaſon of *Marriage*, they ſeek a *Help*, they eſpouſe a *Ruin*. But this is eſpecially dreadful to a plain *Country Gentleman*, who looks upon One of theſe *Fine* Women as a gaudy *Idol*, to whom, if he once becomes a *Votary*, he muſt ſacrifice a great part of his *Fortune*, and all his Content. How reaſonable that Apprehenſion is, the many Wrecks of conſiderable Families do too evidently atteſt. But I preſume ſome of the nicer Ladies have ſuch a Contempt of any thing that they pleaſe to call *Ruſtick*, that they will not much regret the loſing of thoſe whom they never intended to gain. Not at leaſt while they are in purſuit or hopes of others, tho' when thoſe fail, theſe will be look'd on as a welcome Reſerve, and therefore 'twill be no Prudence to cut themſelves off from the laſt Reſort, leſt they, as many have done, betake themſelves to much worſe. For as in many In-

ſtances, 'tis the *Country* which feeds and maintains the Grandeur of the *Town*, ſo of all *Commerces*, there *Marriages* would ſooneſt fail, if all *rural* Supplies were cut off. I ſhall not enlarge further upon *Dreſs*, but refer to the *Head*, which treats of it. I have, in this, diſcourſed of Obedience to Parents, and in both may perhaps be thought uncourtly, and too much out of the *Mode*; for I know this Age has ſo great a Contempt of the former, that it is but Matter of Scorn to alledge any of their Cuſtoms, elſe I ſhould ſay, that the Liberties which are now taken would then have been ſtarted at. They that ſhould then have ſeen a Young Maid rambling abroad without her *Mother*, or ſome other Prudent Perſon, would have look'd on her as a *Stray*, and thought but a Neighbourly Office to have brought her home. Whereas now 'tis a rarity to ſee them in any Company graver than themſelves, and ſhe that goes with her *Parent*, unleſs it be a *Parent* as wild as herſelf, thinks ſhe does but walk abroad with her *Jailor*: But ſure there are no ſmall Miſchiefs that attend this Liberty, for it leaves them perfectly to the Choice of their Company, a thing of too weighty Importance for Giddy Heads to determine, who will be ſure to elect ſuch as are of their own Humour, with whom they may keep a Traffick of little Impertinencies, and trifling Entertainments, and ſo by conſequence condemn themſelves never to grow Wiſer, which they might do by an Ingenious Converſation. Nay, 'tis well if that *Negative* will be the worſt, for it gives Opportunity to any that have ill Deſigns upon them. It will be eaſy getting into their Company, who have no Guard to keep any body out; and as eaſy by little Flatteries to inſinuate into their good Graces, who have not Sagacity to diſcern to what Inſiduous Purpoſes thoſe Blandiſhments are directed; and when they once begin to nibble at the *Bait*, to be pleas'd with the Courtſhip, 'tis odds they do not eſcape the *Hook*.

Alas!

Alas! how many poor Innocent Creatures have thus been indiſcernably enſnared? have at firſt perhaps liked the *Wit* and *Raillery*, perhaps the *Language* and *Addreſs*, then the *Freedom* and *good Humour*, till at laſt they came to like the *Perſon*. It is therefore a moſt neceſſary Caution for young Women, not to truſt too much to their own Conduct, but to their Dependence on thoſe to whom God and Nature have ſubjected them, and to look on it not as their Reſtraint and Burden, but as their Shelter and Protection; for when once the Authority of a *Parent* comes to be deſpis'd, tho' in the higheſt Inſtance, it lays the Foundation of utmoſt *Diſobedience*. She that will not be preſcrib'd to in the Choice of her Ordinary Diverting Company, will be leſs ſo in chooſing the fix'd Companions of her Life; and we find it often eventually true, that thoſe who govern themſelves in the former, will not be govern'd by their Friends in the latter, but by Pre-engagements of their own, prevent their *Election* for them. Of this I have treated in the former part of this Head; and ſhall further obſerve, that the *Folly* and *Sin* of ſuch *Diſobedience* are equal. They Injure and Afflict their *Parents*, but they generally Ruin and Undo themſelves, and that upon a double Account. As to the *Secular* Part, thoſe that are ſo raſh as to make ſuch Matches, cannot be imagin'd ſo Provident as to Examine how agreeable it is to their Intereſt, or to contrive for any thing beyond the *Marriage:* The Thoughts of their future *Temporal* Conditions, like thoſe of the *Eternal*, can find no Room amidſt their Fooliſh Raptures, but as if Love were indeed that *Deity* which the *Poets* feigned it, they depend on it for all, and take no further Care. And the Event does commonly too ſoon inſtruct them in the Deceitfulneſs of that Truſt, Love being ſo unable to ſupport them, that it cannot maintain it ſelf, but quickly expires when it has brought the Lovers into thoſe Straits from whence it cannot reſcue them. Indeed it does but play the *Decoy* with them, brings them into the *Nooſe* and then retires. For when Secular Wants begin to pinch

them, all the Tranſports of their Kindneſs do uſually convert into mutual Accuſations, for having made each other Miſerable.

There is no Reaſon to expect it ſhould end better, when it began ſo ill, they forfeit the Title of the Divine Bleſſing, nay, they put themſelves out of a Capacity to ask it: It being a ridiculous Impudence to beg God to proſper the *Tranſgreſſions of his Law*. Such *Weddings* ſeem to invoke only ſome of the *Poetick, Romantick Deities, Venus* and *Hymen*, from whence they are to derive a Happineſs as Fictitious as the Gods that are to ſend it. Let all *Virgins* then religiouſly obſerve this part of *Obedience* to their *Parents*, that they may not only have their Benediction, but God's; and to that Purpoſe, let this be laid as a fundamental Rule, that they never hearken to any Propoſal of *Marriage* made them from any other Hand; but when any ſuch Overture is made, let the *Virgin* divert the *Addreſs* from herſelf, and direct it to her *Parents*, which will be the beſt Teſt imaginable for any Pretender. For if he know himſelf worthy of her, he will not fear to avow his Deſign to them; and if he decline that, 'tis a certain Symptom, he is conſcious of ſomething that he knows will not give him a valuable Conſideration. This Courſe will repel no Suitor, but ſuch as it is their Intereſt not to admit. Beſides, 'tis moſt agreeable to the Virgin Modeſty, which ſhould make *Marriage* rather an Act of their *Obedience* than their Choice; and they that think their Friends too ſlow-pac'd in the Matter, and ſeek to out-run them, give Cauſe to ſuſpect they are ſpurr'd on by ſomewhat too warm Deſires.

As a *Daughter* is neither to anticipate nor contradict the Will of her *Parent*, ſo, to hang the Balance even, I muſt ſay ſhe is not oblig'd to force her own, by marrying where ſhe cannot *love*. Tho' I have handled this Matter in the preceding Pages, yet it being the moſt important Event of Humane Life, I cannot forbear theſe further Reflexions; and not having preſcrib'd my ſelf any ſtrict *form* in theſe

Eſſays,

Eſſays, I ſhall frequently conſider things again and again, as new Matter occurs. A *Negative* Voice in a Caſe of this Importance, is ſure as much the *Child*'s Right as the *Parent*'s. 'Tis true, ſhe ought well to examine the Grounds of her Averſion, and if they prove only Childiſh and Fanciful, ſhe ſhould endeavour to correct them by Reaſon and ſober Conſideration; but if, after all, ſhe cannot bring her ſelf to like the Perſon her *Parents* would impoſe upon her, ſhe ſhould not proceed to marry. I cannot ſee how ſhe can, without a Sacrilegious Hypocriſy, vow ſo ſolemnly to Love, where ſhe at the Inſtant actually abhors. And when the Marriage State is begun with ſuch a Perjury, 'tis no wonder to find it continu'd on at the ſame rate; that other Parts of the Vow be alſo violated, and that ſhe obſerves the *Negative* Part no more than the *Poſitive*, and as little forſake *others*, as ſhe does heartily cleave to her *Huſband*. I fear this is a Conſequence of which there are too many ſad Inſtances now extant. For tho' doubtleſs there are ſome Virtues which will hold out againſt all the Temptations their Averſions can give, nay which do at laſt even conquer thoſe Averſions, and render their Duty as *eaſy* as they have kept it *ſafe*, yet we find there are but ſome that do ſo, 'tis no inſeparable Property of the *Sex*, therefore it is ſure too hazardous an Experiment for any of them to venture on.

If they may not marry upon the more generous Motive of *Obedience*, much leſs may they upon the worſe Inducements of *Avarice* and *Ambition*. For a Woman to make a Vow to the *Man*, and yet intend only to marry his *Fortune*, or his Title, is the baſeſt Inſincerity, and ſuch as in any other kind of civil *Contracts*, would not only have the *Infamy* but the *Puniſhment* of a *Cheat*. Nor will it at all ſecure them, that in this 'tis only liable to God's *Tribunal*, for that is not like to make the Doom leſs but more heavy. In a word, Marriage is God's Ordinance, and ſhould be conſider'd as ſuch, not made a *Stale* to any unworthy Deſign; and it may well be preſum'd one Cauſe why

why ſo few Matches are happy, that they are not built upon a right Foundation. Some are grounded upon Wealth, ſome on Beauty, too ſandy Bottoms, God knows, to raiſe any laſting Felicity on; while in the Interim, Virtue and Piety, the only ſolid Baſes for that Superſtructure, are ſcarce ever conſider'd. Thus God is commonly left out of the Conſultation. The *Lawyers* are reſorted to, to ſecure their Settlements; all ſorts of Artificers are to make up the Equipage, but He is neither advis'd with as to the Motives, nor ſcarce ever ſupplicated as to the Event of Wedding; indeed 'tis a deplorable Sight, to ſee with what Lightneſs and Unconcernedneſs young People go to this weightieſt *Concern* of their Lives, that a Marriage-day is but a kind of a *Bacchanal*, a more licens'd avow'd *Revel*: When, if they duly conſider it, 'tis the Hinge upon which the future Life moves, which turns them ever to a happy or miſerable Being, and therefore ought to be enter'd upon with the greateſt Seriouſneſs and Devotion. Our *Church* adviſes excellently in the Preface of *Matrimony*, and I wiſh they would not only give it the Hearing at that time, but make it their Study a good while, and do the ſame by the Marriage Vow too, which is ſo ſtrict and awful a Bond, that methinks they had need well weigh every branch of it, ere they enter into it, and by the ferventeſt Prayers implore that God, who is the Witneſs, to be their Aſſiſtant too in its Performance.

The

The *WIFE.*

I Have, under the foregoing *Head*, conſider'd the young *Lady* in the capacity of a *Daughter*; the next Conſideration ſhe comes under, is that of a *Wife*. A Condition which is no more without its Duties than the other; and that too with reſpect to its *Subjection* to the *Husband*. as the *Duty* of the *Child* has reſpect to its Subjection to the Parent.

It is impoſſible for any Company of People to ſubſiſt any while together, without a Subordination of one to the other; where all will Command, none will Obey, and then there will be nothing done but Miſchief. We ſee when People meet, who have no Pretenſions one upon another, they are fain to agree among themſelves, to allow a Preference, and ſome kind of Superiority to ſome of the Company, that Buſineſs may be done. They govern themſelves either by known Eſtabliſh'd Rules and Cuſtoms of Honour and Ceremony, or elſe they conſider Age, Capacity, or Experience. Something or other there is that determines their Choice, becauſe they find it abſolutely neceſſary to ſilence the Pretences of every Man, by preferring ſome or other, that they may obtain the End of their aſſembling. Even among Friends and Equals, where the leaſt Pretence to Preheminence would diſſolve the Friendſhip, and break off all the Intercourſe, yet is there a Neceſſity that one ſhould yield it to the other, and ſo they do to make the Converſation uſeful; and the longer People are to live together, the greater is the Neceſſity of *Subordi-*

nation and *Subjection* one to another, becauſe there will unavoidably riſe ſtill more and more Occaſions of Diviſion and Difference, which will require the greater *Unity*. Now there can be no ſuch thing as *Unity* where two Parties command, or pretend to Superiority, or ſuch Equality as will not yield. All this is evident in Kingdoms, Provinces, Cities, and private Corporations, either great or little; and this ſhould help to convince the *Wives*, who are now going to make up a Family, that there is an abſolute Neceſſity of Government, which ſuppoſes *Subjection* ſome-where or other. They muſt needs ſee that every Family, the Original indeed and Model of Bodies Corporate, Cities and Commonwealths, muſt have its proper Superior, whom all the reſt muſt needs obey.

And when they are convinc'd of this great Article, the next Enquiry is to be, whether the Superiority that is ſo unavoidably neceſſary to the Support of *Rule* and *Order*, is well and rightly plac'd in *Husbands* rather than in *Wives*; and for this they are to conſider where Nature has deſign'd this Sovereignty, where Uſe and Cuſtom have plac'd it, and what the Laws of God ſay to the Matter.

We may very well preſume that Nature has deſign'd the Sovereignty where ſhe has given the greateſt Strength and Abilities, where ſhe has made the Body and the Mind fitteſt to undergo the Toils and Labours that are abſolutely neceſſary to the Being and Well-being of the World, to the carrying on Buſineſs at home and Trade abroad, to the defending ones Country from foreign Foes, and to the adminiſtring Juſtice one to another. Now where we perceive Nature has beſt qualify'd her Creatures for Performance of theſe Functions, which are ſo neceſſary, that the World cannot ſubſiſt in any Degree, Peace, or Order without them, we may very ſafely conclude, ſhe deſign'd to place this Superiority. Whether Women have naturally Strength and Ability of Body or Mind to go through theſe Things, if Men ſhould for a while neglect them, need not be queſtion'd; it is demonſtrably certain, that they

they have not; and if they have not, who ſhou'd do them but Men, whom Nature has fitted for it? And in as much as Nature has made Men neceſſary for theſe Works, ſhe has made them ſuperior to ſuch as are not able to do them; for where People are in other Reſpects equal, Strength of Body and Capacity of Mind doubtleſs make them ſuperior: We find it ſo in all the Creatures of the World beſides; and tho' there are a great many Inſtances of the contrary, yet they will never avail to the overthrowing the viſible Deſign of Nature. Tho' there be many Women ſuperior to many Men in Strength of Body and Abilities of Mind; in Fineneſs of Parts, Greatneſs of Capacity, Soundneſs of Judgment, Strength and Faithfulneſs of Memory; yet the Number of ſuch, neither is, nor ever was, nor ever will be great enough, to ſhew that Nature intended to give that Sex the Superiority over the Men. And tho' Uſe and Education might make ſome Alteration in the Caſe, yet all the Uſe and Education in the World wou'd never fit them for the Performances of the great Buſineſſes above-mentioned, of Trade and Merchandiſe, and make Wars abroad, and executing Juſtice at home; the Abilities of managing which, are evident Indications of Nature's intending to make the Men ſuperior to the Women.

And agreeable to this manifeſt Deſign of Nature, have been the Uſages and Cuſtoms of all Countries at all Times. Theſe indeed have been ſo little to the Advantage of the weaker Sex, that without all Doubt they have done it manifeſt Injury, and have not had ſo great Regard to it as in all Reaſon and Senſe they ought to have had: So far have they been from allowing Women any Pretenſions to Priority, that they have plac'd them but a little above their Slaves or menial Servants, contrary to Reaſon and Decency, and the Deſign of Nature, which intended them for Friends and Companions in all their Fortunes. Even the Nations that have been accounted wiſeſt and moſt civiliz'd, have yet allow'd them to be only made for the Solace

lace of Mankind, the Care of ſome Domeſtick Matters and the Continuance of the World, and wou'd let them bear no other Part in it. For which Reaſon the Searches after the Uſages and Cuſtoms of all Times will be but ſhort, and do them little Service.

We muſt therefore inquire what help Religion and the Laws of God, the Sanctuary of all the Weak, which provides Security againſt Oppreſſion and Injuſtice, afford them. When it is ſaid in Scripture, the Woman's *Deſire ſhall be to her Husband*; it ſignifies, to be ſubject to his Will. She ſhall not be Miſtreſs of herſelf, nor have any Deſire ſatisfy'd, but what is approved of her Husband. She ſhall be wholly under his *Power* and *Tutelage*. *Wives ſubmit your ſelves unto your own Husbands, as it is fit in the Lord*, ſays the Apoſtle; and again, *Wives ſubmit your ſelves unto your own Husbands, as unto the Lord; for the Husband is the Head of the Wife, as Chriſt is the Head of the Church:* Which Texts, and ſeveral others indeed, plainly determine their *Subjection*: But, becauſe to be ſubject is a Phraſe of indefinite and uncertain Senſe, ſince all Inferiors are commanded to be ſubject to the higher Powers, and Children to their Parents, it will be needful for them to know in what Particulars the Wives muſt be in Subjection to their Husbands; for a Subject cannot obey his King, nor a Son his Father, nor a Servant his Maſter in all things, but each Superior has his proper and peculiar Sway, and each Inferior has a limited *Subjection*. There is ſomewhat that ſets out the Bounds of every one's Power, and every one's Obedience, and the Tranſgreſſors of them become on one ſide *Tyrants* and *Uſurpers*, and on the other ſide diſobedient *Rebels*. 'Tis thus with *Wives* and *Husbands*, the one may exerciſe a Power that belongs not to them, and the other refuſe *Submiſſion* where it is due, and ſhould be paid. It is certain then, that a *Wife* owes no *Subjection* to her *Husband*, againſt the Laws of either God or Man. Religion and good Morals claim the firſt Place in her *Obedience*; and tho', I think, the Laws, or rather

rather Customs of the Land, are very tender to Women offending in the Company of their *Husbands*, as presuming them under Command, and some kind of Constraint from them; yet *Religion* has no such Consideration, but includes them all under Sin, who commit any sinful Actions, and no Command or Example of a *Husband* will excuse a *Wife* offending against a known Law of God, or doing any thing immoral. She owes him no *Subjection* in such Matters. He is himself a *Rebel* to their common Lord and Master, while commanding any such unlawful Actions. But in other indifferent Matters their *Disobedience* will be faulty; where Reason and Discretion, allow'd of Custom, Decency and good Fame will not make their Excuse. Where Mens Commands are evidently unreasonable, indiscreet, shameful, unusual, and unheard-of, infamous or unbecoming their Age, their Credit, Quality, and Condition, they may be safely past by, omitted, rather than neglected or despis'd. And because it will be ask'd who shall be Judges in such Case? The *Wives* must take good care, that the Commands which they comply not with, may be such as will justify them to any wise impartial People; that, whoever will be Judges, they may reasonably excuse their Non-compliance, and condemn the Men that gave such Orders.

It will not be enough for *Wives* to oppose their Wills to the Wills of their *Husbands*, nor Reasons to Reasons, unless apparently unequal, because in both these Cases they do evidently contend for *Mastery*. For if the Will and Reason of the one be equal to the other's, it is something besides that must determine who shall yield, and then we must recur to what has been before said to know who is Superior.

The Truth of it is, those who ought most to consider these Things, never trouble their Heads about them; so far from inquiring where and when they must *obey*, and in what Cases they are at Liberty, that they live as if they were always at Liberty, and never at all in Subjection, tho'

tho' in the moſt reaſonable Caſes, forgetting their *Duty* and *Sex* together. They conſider not *Subjection* and *Submiſſion* in theſe Inſtances, as concern'd in Religion and Conſcience, behaving themſelves as if they were not commanded by God to be *obedient* to their *Husbands*, as certainly as Subjects are commanded *Obedience* to their *Princes*, *Children* to their *Parents*, and *Servants* to their *Maſters*. Subjection in all theſe is a religious Duty, and relates to Conſcience thoſe concern'd being oblig'd by the Laws of God; and why the being in Subjection to their *Husbands*, ſhou'd not concern the Conſciences of Wives as much, is what they will never be able to account for.

Subjection, in this Place and Argument, does not only ſignify bare Submiſſion to the Will and Pleaſure of *Husbands*, but includes alſo other Qualifications, ſuch as may make them acceptable both to God and Men, which Qualifications are alſo to be conſider'd, when we are treating of the Duty of *Wives*. Of theſe a chaſte Converſation is one of the Principal. A *Converſation coupled with Fear*. By which is underſtood the whole Courſe and way of living; all the exterior Management and Behaviour. Wherefore a chaſte Converſation requires not only the *Purity* and *Cleanneſs* of the Heart, but ſuch an outward, innocent and decent Carriage, as may denote that inward Purity. It is what the *Husband* may ſee, becauſe he is to be won by it and gain'd over; and 'tis ſaid to be *coupled with Fear*, becauſe the Fear of God is the ſureſt Preſervation of *Chaſtity* in the Heart; and the Fear of Man, of Laws of Infamy, Shame, and ill Report, the great Security of a chaſte and honourable Converſation without. There is no need of ſaying much in Commendation of this great Virtue to *Wives*. They cannot chooſe but know that without it they are Wives no longer. The Bond of *Wedlock* is immediately diſſolv'd before God, and before Man as ſoon as the *Husband* pleaſes to ask the Aſſiſtance of the *Law*. But this is not without the Breach of the moſt ſolemn and tremendous *Vow* and Promiſe which can be thought of. The

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Guilt of ſuch a *Perjury* as cannot be aton'd for in this World, and of ſuch horrible Injuſtice as can never be repair'd either to *Husbands* or *Children*. In other Caſes, a *Perjury* may take away a Man's good Name or his Eſtate, but there may be ſome amends made him for both of them. By Repentance his good Name may be recovered, and by a Recantation and Denial of what was ſworn to his Prejudice, his Eſtate may come again by force of Law or voluntary Surrender. If the Life of a *Father* be taken away by *Perjury* and *Injuſtice*, ſome Compenſation may be after made to his unhappy Children: But the *Perjury* and *Injuſtice* of an adulterous Wife, are ſuch Offences as can receive no Reparation or Amends. Even a Confeſſion of their Crime to the Injur'd Party may make him more miſerable, and do him farther Injury, and as for Satisfaction 'tis not in their Power. How ſtrangely hard is it for ſuch to make a good and true Repentance, how long and bitter ſhou'd their Sorrow be before God, ſince they have ſo diſabled themſelves from doing any thing beſides? Sure by their flexible and tender Conſtitution, we may conclude, no People in the World can ſin with ſuch a ſenſible and painful Self-conviction as falſe *Wives*; and therefore there is the leſs need of enlarging any farther on this Inſtance of Subjection to *Husbands*. The Matter is ſo plain and reaſonable, ſo juſt and honeſt, that they who will not be *ſubject* in this Point, will not, need not, I think, regard the being ſo in any other.

But it is not refraining from an adulterous Practice only, that is enough to denominate a *Converſation* chaſte. The outward Carriage muſt be alſo honeſt and inoffenſive, void of Suſpicion as well as Blame, and this it will be if it be *coupled with Fear*, that is, a tender Regard of *Reputation* and good Fame, as well as Fear of offending the *Husband*. They muſt provide things honeſt, not only in the Sight of the Lord, but in the Sight of Men: The Scriptures do not only call on People to ſecure their Hearts to God, but are exceeding careful to urge them to ſet forth a good Example,

ample, and by their good Works to *glorify their Father who is in Heaven:* They muſt be approv'd of by Men as well as acceptable to God. St. *Peter* admoniſhes Chriſtians to have their Converſation honeſt among the Gentiles, that they might *by their good Works, which they ſhould behold, glorify God in the day of Viſitation.* So in other Places, we are to *adorn the Doctrine of our Saviour in all things. To have our Converſation worthy of the Goſpel, and to walk worthy of the Vocation wherewith we are called, and as becometh Saints. To give no Offence in any thing, that the Miniſtry be not blamed. Let Women be diſcreet, chaſte, Keepers at home, good and obedient to their Husbands, that the Word of God be not blaſphemed.* And again, *I will that younger Women marry and keep the Houſe, give no occaſion to the Adverſary,* that is, to any Enemies of the *Chriſtian* Religion, to reproach it, as tho' after all its good Leſſons in all reſpects, Men liv'd no better than they did before, nor the Women made better Wives than they did before they were converted, which would be much to the Diſgrace of *Chriſtianity.* Thus it is not enough for a Woman to be inwardly virtuous and good, ſhe muſt alſo appear ſo; becauſe a good Example is of great Uſe, not only to ſilence the Reproaches, Obloquies, and Blaſphemies, or Evil-ſpeaking of fooliſh, ignorant, or malicious People, who for appearing Miſcarriages in Management are ready to charge Religion as a uſeleſs inſignificant Thing, but for the good Effect and Influence is has upon all that take notice of it: For as a bad Example turns to the Diſcredit and Reproach of our Profeſſion, ſo does a good one to its Honour and Advantage and gains inſenſibly upon the moſt obdurate Minds.

When St *Peter* has done with his general Exhortation to the Wives to adorn themſelves with good Qualities, and in particular *with a meek and quiet Spirit,* he afterwards enforces his Advice with telling them, that after *this manner in the old Time the holy Women, who truſted in God, adorn'd themſelves, being in Subjection to their own Husbands,* even

Sarah *obey'd* Abraham, *calling him Lord.* From whence we may reasonably enough conclude, that a *meek* and *quiet Spirit* will easily infer the being in *Subjection* to their *Husbands*, the obeying them in things reasonable, and the using civil and respectful Terms to them, as *Sarah* their great Example did to *Abraham*; and *Sarah* indeed had upon several Accounts occasion to exercise a great deal of Patience and Submission. She was to leave her native Country and Relations, and follow her Husband to a strange Land. It did not appear to be his Interest, and by a contentious conceited Woman might easily have been judg'd an unreasonable Humour, and an unaccountable Extravagance, not to be comply'd with: To leave a Place where they were easy, and in great Prosperity, to go she knew not whither, upon pretence of she knew not what divine Appearance, Dream, or Vision, for she had only *Abraham*'s Word to warrant it. When People are not dispos'd to such Submission as becomes them to the *Will* of their *Superiors*, they are full of *Scruples* and *Objections*, and making Arguments of every thing; while they who understand and are resolv'd to do their Duty, obey without Dispute, and comply with Calmness and great Readiness even under Doubt, Suspicion, and Uncertainty of what will follow.

There may be many Cases, where a nice and curious search after Causes and Reasons for such Proceedings may not be half so useful, commendable, and convenient, as an implicit Trust and ready Compliance. No doubt but *Sarah* had this Confidence in *Abraham*, and therefore readily forsook her Country, her Kindred, and her Father's House, to follow him into a Land God was to shew him. Another Instance of her mighty Patience and Submission was the yielding up her only Son to the Disposal of his Father, who was commanded and resolved to offer him up a Sacrifice: 'Tis true she did not yield him without the greatest Sorrow and Reluctance; but notwithstanding all, she did yield him, the Child of so many Promises on God's Part, and

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ſo much Expectation and Deſire on hers, and the only Chi
of her old Age, who muſt needs be dear to her beyo
Expreſſion: And where is the Mother in the World, th
would believe her Husband had receiv'd ſo hard and ſtran
a Command from God as to offer up an innocent and o
ly Son, or that would yield it to him were ſhe ſo perſu
ded? *Abraham* indeed accounted God was able to rai
him up even from the *Dead*, and therefore might offer hi
up with more Content and leſs Reluctance, becauſe h
knew that *God had promiſed that in* Iſaac *ſhould his Se
be called*, and *Iſaac* muſt be rais'd again, tho' from th
Dead, to make the Promiſe good; but whether this wa
Sarah's Faith does not appear. Her Heart, moſt probabl
was not ſupported by ſuch Hope, but left to ſtruggle wit
thoſe Difficulties that tender *Mothers* only can be ſenſib
of on ſuch Occaſions.

The inſolent Behaviour of her *Maid* under the Favo
of her *Husband*, might have afforded her another Oppo
tunity of exerciſing her Patience, and ſhewing *a meek a
quiet Spirit*, but ſhe was not quite ſo exemplary there: Sh
us'd her cruelly and barbarouſly, and drave her to Extr
mity; which was no: of a Piece with that unuſual Pa
that ſhe had play'd in offering up her *Servant* to her *Hu
band*'s Bed.

Some of the ancient *Chriſtians*, and of the moſt conſi
derable, were of Opinion that it was utterly unlawful fo
a Woman to cohabit with her Husband after he had be
notoriouſly falſe. It is ſaid in the *Moſaical* Law, that
*a Man put away his Wife, he may not take her again aft
ſhe is defil'd*; and if this Reaſon holds good, it will follo
as well, that if ſhe has committed Adultery, ſhe may n
be entertained; becauſe in this Caſe ſhe is much more de
filed than one divorced is by a ſecond Marriage. But it
to be obſerved, that when it pleaſed God to give a Re
ſon for his Commands, the Commands oblige, no farth
than the Reaſon of them, any other People beſide thoſe t
whom the Commands are particularly given. This Com
man

mand would have obliged the *Jews*, without the Reaſon annext to it: But this Command obliges no one elſe, any farther than this Reaſon will oblige them, which is very little or nothing. It is very viſible that the Reaſon obliges no one without Command, and therefore only thoſe to whom the Command is given, and the *Jews* alone were ty'd by it. But neither is it the ſame Caſe for a Man to keep a falſe Adultereſs without ever parting from her, and to take her to Wife again after ſhe has been once divorc'd, and marry'd to another, from whom ſhe is again freed either by Death or by Divorce. Neither is that Inference good, that a Man muſt not live and cohabit with an adulterous Wife, becauſe ſhe was adjudg'd by the Law to be *ſton'd to death*; for tho' ſhe were legally convicted of Adultery, ſhe was to die, yet her Husband was not oblig'd to proſecute her, or to accuſe her; he was at liberty to conceal her Shame, and to forgive her Treſpaſs, if he pleas'd, or he might put her away privately, as *Joſeph* intended to do with the moſt pure and ſpotleſs Virgin Mother of *Jeſus*. As for the Folly, Scandal, or Indecency of ſo cohabiting together, that may make it accidentally unlawful to live ſo; but there is no divine Command, nor any natural Turpitude or Uncleanneſs in it, that may ſhew it unlawful for the faithful and innocent Party ſtill to continue with the falſe and guilty one. It muſt needs be lawful for the Innocent and Injur'd to be patient and forgive, to love and live with, if they can or will, thoſe that have wrong'd them; and if this be true of Men with reſpect to faithleſs Women, 'tis certainly true of Women with reſpect to falſe, adulterous Husbands. They are undoubtedly at Liberty, by the Laws of God, to live and cohabit with them; but as they are at Liberty to do this if they will, ſo they are at Liberty, by the Reaſon of God's Law, to forbear all Commerce with them: The Band that ty'd them is diſſolv'd and broken, and the *Husband*, without her Conſent, has in that kind no farther Right to her. The innocent Wife is neither bound to forſake her adulterous

Husband

Husband, nor bound to continue with him: He has set her free, and she is at Liberty to do as she will; but yet this Liberty is neither to be humoursome nor lasting. If she again cohabit with her Husband, and live with him as she is wont, she is presum'd to have forgiven his *Sin*, and to have agreed with him. His former Trespass will not be a just Occasion for her leaving him when she thinks fit; but new Transgressions give her new Liberty. She may endure his Falshood as long as she pleases, but she is not oblig'd to endure it for ever. Here therefore is room for her *Religion* and *Discretion* to shew themselves. She is undoubtedly obliged to procure the Conversion of her Husband from his evil Ways, by all the Methods she can take likely and apt to compass it: But she is not oblig'd to hurt herself for his sake. If by her soft and gentle Admonition, or if by sharp and quick Reproaches, she can bring him to a Sense of his Ungrateful and Injurious Usage, and occasion his Repentance and Amendment, they will be either of them well bestow'd, and she will be oblig'd to try them. If it be probable that the Reproofs of wise and sober People, either Ministers or Relations, will prevail to his Conversion, she must endeavour it with all the Secrecy and Tenderness imaginable. She must not suffer Sin when she can easily remove it, and Love and true Concern will make her very diligent, and very willing to effect so good a Work; but if she be probably assur'd that he is of so churlish a Humour that he cannot be spoken to, and that the very Discourse of his Folly will make him impudent, shameless, and harden him in his *Sin*, or if it will in all likelihood provoke him to use her cruelly, as some Men of brutal *Tempers* are inclin'd to do, and cause her to live unhappily the rest of her time with him, she is not in that Case obliged to endeavour to reclaim him, for no Man is presum'd so ignorant of his *Duty*, as not to know he must not violate the *Marriage* Bed: And there is no need therefore of her teaching him that, since it is the Hope alone of reclaiming a wandring *Husband* which can make

such

such an Attempt reasonable and convenient, and since such Hope is vain in the Cases before supposed, there lies no Obligation in the *Woman* to attempt it. She is then at liberty to consult her Peace and Quiet, her Ease and Happiness in the best manner she can think on. If she take care that her Connivance, or dissembled Ignorance, her Compliance and Cohabitation, her Silence or her Patience and Submission, give no Countenance nor Encouragement to her unkind and wicked Partner to continue on, and prosecute his unlawful Love, she is without Blame. She is not oblig'd to make herself miserable by an Act of her own, but to live as easily as she can in that Condition.

The Connivance of a *Wife* at the stolen Pleasures of her *Husband*, will hardly be look'd upon as a countenancing the *Sin*, or any other than an Act of strong *Necessity* to avoid some greater *Evil*. The Presumption will be always on Womens Side, that they will never easily endure a *Rival* in the Affection of their *Husbands*, if they could remove her. In a word, a *Wife* may very innocently permit what she cannot prevent, and by such Permission keep Possession of her Rights, and defend herself from Wrongs; she may endure her *Husband's* open Falshoods and Adultery, without any *Sin* or Blame on her Part, if she cannot hinder him, and by this Sufferance and Compliance, not consenting or agreeing to his *Sin*, may lawfully enjoy all the Ease and Advantage such a Cohabitation can afford her, and avoid all the Mischiefs and Afflictions that would attend and follow a Separation. Neither *Religion* nor *Discretion* prohibit an innocent and virtuous *Woman*, the living with a false and wicked *Husband*. And when the Women find themselves in such Condition, that Separation would undo them quite, or make them at least extremely miserable, which is the case of most, as they have truly all the need imaginable of a *meek* and *quiet Spirit*, so nothing in the World can stand them in better stead: When injuries so quick as this, and Provocations of this nature

fall upon a violent and hasty Disposition, they generally make an Everlasting Breach, cut off all Hope of Reconcilement, and stop the way sometimes to true Repentance, which mild and prudent Management might have effected. Nothing so wins upon the Obstinate, and melts the most obdurate Minds, like soft and gentle Usage. Even Silence, when it shews Submission and not Sullenness, is apter to perswade, than angry Arguments produc'd in Opposition. All Men love Power and Superiority, and *a meek and quiet Spirit* seems to yield to them, even when it takes it from them. Dispute begets Dispute, and Opposition Opposition; but Silence and Submission vanquish without Fighting or Resistance. There is an unaccountable Force in Meekness, Patience, and Forbearance. They cut off all Reply, remove all Matter of Contention, and leave Men to consider with themselves the Injuries they have done. They excite in them a Sense of Shame, and Gratitude, and Honour, and furnish them with all the Arguments that can be thought upon, and urge them in the favour of the Innocent. There is nothing, in a word, so likely to prevail upon a false *Husband*, as a *meek and quiet Spirit*, a patient and discreet *Submission*, under those heavy *Injuries*; and if it is so likely to succeed in this great Matter, it will certainly be of vast use in all the less Concerns of Life. There is no living for a *Wife* without a tolerable Portion of this *meek and quiet Spirit*. The *Folly* and the *Wickedness* of *Men*, and the perverse unlucky Accidents that are so frequent in the course of Affairs, do furnish so many Occasions for the Excercise of *Patience* and *Submission*, that she can never think to live with any *Peace* or *Comfort*, who will not prepare herself against them.

The Example of *Sarah* in calling her Husband *Lord*, made use of by St. *Peter*, to teach *Women* to profess their *Subjection*, and acknowledge the *Superiority* of their *Husbands*. The using civil and respectful Terms is what becomes all People, and *Wives* especially; but what they are depends upon *Custom* and *Agreement*, and of themselves

they are of little Value, where *Love* and true *Reſpect* do not produce them. They are only decent and of good Example. But becauſe *Anger* and *Impatience* do uſually occaſion hard Terms, and unbecoming Language, a Woman's giving her Husband ſoft reſpectful Titles may intimate her to be of a *meek and quiet Spirit*, which keeps People within the Bounds of *Decency*, and always gives good Words. To diſpoſe *Women* to get this *meek and quiet Spirit*, the Apoſtle ſays, it is an *Ornament*. Now *Ornaments* are deſign'd to ſet the *Wearers* off to Advantage, and recommend them to the Favour and Eſteem of ſuch as ſee them. It is ſomething that becomes them in the Judgment of other People, and in all theſe Senſes a *meek and quiet Spirit* is a great *Ornament* to *Wives*, it ſets them off to the beſt Advantage, and recommends them to the Favour and Eſteem of all that know them, and converſe with them, and does moſt ſenſibly engage the Affections of their *Huſbands*. It is that which becomes them in the Opinion of all Wiſe, Good, and Virtuous People. It is truly a Beauty of the *Mind*, and pleaſes all that ſee it.

'Tis often ſeen, that all the Things which *Wives* intend for *Ornaments* are ill-placed, and give them neither *Grace* nor *Comelineſs*, whether they be of *Gold* or *Silver*, or *Embroideries*, or other things, never ſo rare and coſtly; whereas, this good and gentle Temper, this *meek and quiet Spirit*, never fails of gaining *Favour* and *Acceptance*. It pleaſes People when they are Wiſe, Sober, Gaave, Thoughtful, and conſider beſt; it captivates the Judgment; whereas the reſt depend upon a light and giddy Fancy.

To crown all, it is in *the Sight of God of great Price*. 'Tis *Coſtlineſs*, it ſeems, that makes all outward *Ornaments* eſteem'd and valu'd. And if they are of *great Price*, *Women* think they are more becoming, and find themſelves the more reſpected for them. By a train of idle Conſequences People come to make theſe vain Concluſions, and 'tis better to yield them, than diſpute them, The *Apoſtle* ſeems inclin'd to make good uſe of ſuch a *Fancy*, and

hopes to recommend *a meek and quiet Spirit*, by telling them that it is of *great Price*, highly eſteem'd by God; and certainly he is the wiſeſt and fitteſt Judge of what is proper and becoming all his Creatures; and if his Creatures underſtand their Intereſt, they will of all things endeavour to recommend themſelves to his Favour and Eſteem. The *Beauty* and *Comelineſs*, that all the Coſt and *Ornaments* in Nature can afford, are of no Value when the Show is over. There has been a great Noiſe and Hurry, Trouble, and great Confuſion to little Purpoſe: The Pleaſure reſults from the Gaze and Talk of the Idle and Wanton, whom they ſhall hardly ſee again, who *half* of them perhaps diſlike what the other *half* approve and praiſe; and if a Fit of *Sickneſs* comes, or a few *Years* ſteal on their *Heads*, then all the reſt are loſt. The Praiſe of *Men* on ſuch Accounts, is but a poor Temptation and Reward for ſuch Solicitude and Care as many of that *Sex* beſtow on outward *Ornaments*: Half of that Concern laid out in recommending themſelves to God by Virtues and good Qualities, would do it moſt effectually, and keep them for ever in his Favour. To be *meek and quiet* under *Injuries* and hard Uſage, that is not otherwiſe to be avoided or removed, is acting with *Reaſon*, 'tis making the beſt of a bad Buſineſs, endeavouring to be eaſy under their Sufferings. 'Tis doing what People would wiſh to do, even when they find they cannot; for all *Afflictions*, as we have ſeen before, are more or leſs *Afflicting*, as the *Mind* is more or leſs prepar'd to bear them. And therefore Injuries, Croſſes, and hard Uſage, are not ſo oppreſſive to *meek and quiet Spirits*, as they are to violent and furious *Tempers*. On this account, it is the wiſeſt and moſt reaſonable thing that *Women* or *Men* can do, to be as calm and gentle as they can, to break the Force of their Misfortunes by Patience and Submiſſion. *Wild Birds* beat themſelves almoſt to pieces in the ſame *Cage* where *Tame ones* ſit and ſing: The *Priſon* is yet the ſame: One is as near *Liberty* as the other. The *Wives* that have the hardeſt Fortune, ſeldom

men

mend it by *Contention*, *Clamour*, and *Impatience*. They often lay new Miſeries upon themſelves, by ſuch a Miſmanagement; whereas a gentle ſoft Forbearance gives at leaſt no *new* Provocation to farther ill Uſage, and bears the *Old* with leſs Difficulty. It is the Wiſdom of every *Wife* to get this *meek and quiet Spirit*, in order to her Eaſe and Happineſs, and upon that ſcore, it is alſo commanded them by God; for God deſigning nothing but the *Happineſs* of his *Creatures*, commands them every thing that may procure it, and every thing that he commands has certainly ſome Tendency that way, and would, if rightly purſu'd, conduce to it. As the Affairs of this World are manag'd, and as *Men* govern themſelves, there will be ſo many accidental and deſign'd Provocations to Anger and Impatience, that People would be extremely miſerable, if God did not injoin them by all Means to fit their Minds againſt them, to bear them *quietly* and *meekly* when they come, and therefore 'tis in kindneſs to us that he lays theſe *Laws* and Commands upon us; and becauſe he is delighted in our Benefit, Eaſe, and Happineſs, therefore he is delighted with our Compliance and Obedience, and a *meek and quiet Spirit is in his Sight of great Price*. But his *Goodneſs* and *Benignity* does not end here, his Aim is alſo our eternal Good. The *happier* our Obedience to his Commands makes us in this World, the *happier* it will alſo make us in the World to come. The Commands that carry their Reward with them while we obey them here, have alſo a Reward annex'd by Promiſe to them in the other Life; therefore there is ſtill the more Encouragement to ſet about our *Duty* in theſe Matters. In other Places has this ſoft and gentle Carriage of *Wives* been diſcours'd of, but it was alſo very proper to treat of it again. In this we proceed now to conſider further the *Duty* of *Fidelity* owing from *Wives* to their *Husbands*.

The *Wife* muſt not only keep herſelf pure and chaſte from all ſtrange *Embraces*, ſhe muſt not ſo much as give an ear to any that would allure her, but with the greateſt

Abhorrence reject all Motions of that ſort, and never give any Man that has *once* made ſuch a Motion to her, the leaſt Opportunity to make a *ſecond*. This is not the only *Fidelity* owing from *Wives* to *Husbands*; the *Wife* owes it alſo in the managing thoſe worldly Affairs he commits to her, ſhe muſt order them ſo as may be moſt to her *Husband*'s Advantage, and not by deceiving and cheating him employ his Goods to ſuch Uſes as he allows not of. With *Love* the *Wife* owes her Husband all *Friendlineſs* and *Kindneſs* of Converſation. She is to endeavour to bring him as much Aſſiſtance and Comfort of Life as is poſſible, that ſo ſhe may anſwer that ſpecial End of the *Woman*'s Creation, the being a *Help to her Husband*; and this in all *Conditions*, whether *Health* or *Sickneſs*, *Wealth* or *Poverty*; whatſoever Eſtate God by his Providence ſhall caſt him into, ſhe muſt be as much of *Comfort* and *Support* to him as ſhe can. To this all *Sullenneſs* and *Harſhneſs*, all *Brawling* and *Unquietneſs* are directly contrary: For that makes the *Wife* the *Burden* and *Plague* of the *Man*, inſtead of a *Help* and *Comfort*; and ſurely if it be a Fault to behave ones-ſelf ſo to any Perſon, how great muſt it be to do ſo to him to whom the greateſt Kindneſs and Affection are owing?

Nor let ſuch *Wives* think, that any *Faults* or *Provocations* of the *Husband* can juſtify their *Frowardneſs*: For they will not, either in reſpect of *Religion* or *Diſcretion*: not in *Religion*, for where God has abſolutely commanded a *Duty* to be paid, 'tis not any Unworthineſs of the Perſon can excuſe from paying it; Nor in *Diſcretion*, for the worſe a *Husband* is, the more need there is for the *Wife* to carry herſelf with that *Gentleneſs* and *Sweetneſs* that may be moſt likely to win him. *Likewiſe ye Wives*, ſays St. *Peter*, *be in Subjection to your own Husbands, that if any obey not the Word, they may without the Word be won by the Converſation of the Wives.* It ſeems the good Behaviour of the *Wives* was thought a powerful Means to win Men from *Heatheniſm* to *Chriſtianity*, and ſure it might now-a-days have ſome good Effects, if *Women* would have but the

the Patience to try it. At leaſt it would have this, that it would keep ſome tolerable Quiet in Families; whereas on the other Side, the ill Fruits of the *Wives* Unquietneſs are ſo Notorious, that there are few *Neighbourhoods* but can give ſome Inſtance of it. How many Men are there, who to avoid the Noiſe of a froward *Wife* have fallen to Company-keeping, and by that to *Drunkenneſs*, *Poverty*, and a multitude of Miſchiefs? Let all *Wives* therefore beware of adminiſtring that Temptation. But whenever there happens any thing which in kindneſs to her *Husband* ſhe is to admoniſh him of, let it be with that *Softneſs* and *Mildneſs*, that it may appear 'tis *Love* and not *Anger* which makes her ſpeak.

As the *Wife* eſpouſes the *Man*, ſo ſhe does his *Obligations* alſo, and wherever he by Ties of *Nature* or *Alliance* owes a *Reverence* or *Kindneſs*, ſhe is no leſs a *Debtor*. Her *Marriage* is an *Adoption* into his Family, and ſhe muſt pay to every Branch of it what their Stations there do reſpectively require; to define which more particularly, would be a Work of more Length than Profit. I ſhall therefore confine my ſelf to the Relation ſhe ſtands in to her *Huſband*, her *Children*, and *Servants*. With reſpect to her Husband, *Love* is the firſt Debt ſhe owes him, the prime Article in the Marriage *Vow*, and indeed the moſt eſſential and the moſt requiſite. Without this, 'tis only a *Bargain* and *Compact*: A *Tyranny* perhaps on the *Man*'s Part, and a *Slavery* on the *Woman*'s. 'Tis *Love* only that cements the *Hearts*, and where that *Union* is wanting, 'tis but a Shadow, a Carcaſe of *Marriage*. Wherefore as 'tis very neceſſary to bring ſome degree of that into this *State*, ſo 'tis no leſs to maintain and improve it in it; this is it which facilitates all other *Duties* of *Marriage*, making the *Yoke* ſit ſo lightly, that it rather *pleaſes* than *galls*. It ſhould then be the Study of *Wives* to preſerve this Flame, that like the *Veſtal* Fire it may never go out: And to that end carefully to guard it from all thoſe things which are naturally apt to extinguiſh it: Of which kind are all

Frowardneſs and little *Perverſeneſs* of *Humour*, all *ſullen* and *moroſe* Behaviour, which by taking off from the *Delights* and *Complacency* of *Converſation*, will by degrees wear off the *Kindneſs*.

But of all, I know nothing more dangerous than that unhappy Paſſion of *Jealouſy*, which tho' 'tis ſaid to be the *Child* of *Love*, yet like the *Viper*, its *Birth* is the certain Deſtruction of the *Parent*. As therefore they muſt be nicely careful to give their *Husbands* no *Colour*, no leaſt *Umbrage* for it, ſo ſhould they be as reſolute to reſiſt all that occurs to themſelves; be ſo far from that buſy *Curioſity*, that Induſtry to find Cauſes of Suſpicion, that even where they preſented themſelves, they ſhould avert the Conſideration, put the moſt candid Conſtruction upon any doubtful Action. And indeed *Charity* in this Inſtance has not more of the *Dove* than of the *Serpent*. It is infinitely the wiſeſt Courſe, both in relation to her preſent *Quiet*, and her future *Innocence*. The entertaining a jealous *Fancy* is admitting the moſt treacherous, the moſt diſturbing *Inmate* in the World, and ſhe opens her Breaſt to a *Fury* that lets it in. 'Tis certainly one of the moſt inchanting Frenzies imaginable, keeps her always in a moſt reſtleſs importunate Search after that which ſhe dreads and abhors to find, and makes her equally miſerable when ſhe is injur'd and when ſhe is not.

As ſhe totally loſes her *Eaſe*, ſo 'tis odds but ſhe parts alſo with ſome degrees of her *Innocence*. *Jealouſy* is commonly attended with a black Train, *Wrath*, *Anger*, *Malice*, and *Revenge*; and by how much the Female Impotence to govern theſe Paſſions is the greater, ſo much the more dangerous is it to admit that which will ſo ſurely ſet them in an Uproar. For if *Jealouſy*, as the *Wiſeman* ſays, be the *Rage of a Man*; we may well think it may be the *Fury* of a *Woman*. Indeed all Ages have given Tragical Inſtances of it; not only in the moſt indecent Fierceneſs and Clamour, but in the ſolemn Miſchiefs of actual *Revenges*. Nay, 'tis to be doubted there have been ſome

whoſe

whoſe *Malice* has rebounded on themſelvees, who have ruin'd themſelves in Spite, have been *Adulterous* by way of *Retaliation*, and taken more ſcandalous Liberties than thoſe they complained of in their *Husbands*. When ſuch enormous Effects as theſe are the Iſſues of *Jealouſy*, it ought to keep *Women* on the ſtricteſt Guard againſt it. But perhaps it may be ſaid, that ſome *Women* are not left to their Jealouſy and Conjectures, but have more demonſtrative Proofs. In this Age 'tis indeed no ſtrange thing for Men to publiſh their *Sin*, and the Offender is ſo far from concealing, that he ſometimes boaſts of his *Crime*. In this Caſe I confeſs it will be ſcarce poſſible to disbelieve him, but even here a *Wife* has this Advantage that ſhe is out of the Pain of *Suſpence*. She knows the utmoſt, and therefore is now at leiſure to convert all that Induſtry which ſhe would have us'd for the Diſcovery, to fortify herſelf againſt a known Calamity, which ſure ſhe may do in this as well as any other. A patient Submiſſion being the univerſal Remedy in all *Diſtreſſes*, and as the *ſlighteſt* can overwhelm us if we add our own Impatience towards our ſinking, ſo the *greateſt* cannot if we deny that Aid: They are for this reaſon far in the wrong, who in caſe of this Injury purſue their *Husbands* with *Virulences* and *Reproaches*, which, as *Solomon* ſays, is the *pouring Vinegar upon Nitre*, applying *Corroſives* when *Balſams* are moſt needed, by which they not only increaſe their own *Smart*, but render the *Wound* incurable. They are not *Thunders* and *Earthquakes*, but ſoft and gentle *Rains* that cloſe the *Sciſſures* of the *Ground*; and the *Breaches* of *Wedlock* will never be cemented by *Storms* and loud *Outcries*; many Men have been made worſe, ſcarce ever any *Man* better by it, for Guilt covets nothing more than Opportunity of recriminating. And where the *Husband* can accuſe the *Wife*'s Bitterneſs, he thinks he needs no other Apology for his own *Luſt*.

A wiſe Diſſimulation, or very calm Notice, is ſure the likelieſt Means of reclaiming; for where *Men* have not

wholly put off *Humanity*, there is a native Compaſſion to a meek *Sufferer*. We have naturally ſome Regret to ſee a *Lamb* under the *Knife*, whereas the impatient roaring of a *Swine* diverts our Pity. Patience therefore is as much the *Intereſt* as it is the *Duty* of a *Wife*.

But there is another Inſtance wherein that *Virtue* has yet a ſeverer *Trial*, and that is, when a *Wife* lies under the cauſeleſs *Jealouſies* of the *Husband*; I ſay Cauſeleſs, for if they be juſt, 'tis not ſo much a Seaſon for *Patience* as 'tis for *Repentance* and *Reformation*. This is, ſure, one of the greateſt Calamities that can befal a virtuous *Woman*, who as ſhe accounts nothing ſo dear as her *Loyalty* and *Honour*, ſo ſhe thinks no Infelicity can equal the aſperſing of them, eſpecially when it is from him to whom ſhe has been the moſt ſolicitous to approve herſelf *Faithful*. Yet God, who permits nothing but what he directs to ſome wiſe and gracious End, has an over-ruling Hand in all this, as well as in any other Events of Life, and therefore it becomes every *Woman* in that Condition to examine ſtrictly what ſhe has done to provoke ſo ſevere a Scourge; for tho' her Heart condemn her not of any *Falſeneſs* to her *Husband*, yet probably it may of many *Diſloyalties* to her *God*, and then ſhe is humbly to accept even of this traducing of her *Innocence*, as the *Puniſhment* of her *Iniquity*. When ſhe has made this penitent Reflexion on her *real* Guilts, ſhe may then with more Courage encounter thoſe *imaginary* Ones which are charged on her. Wherein ſhe is to uſe all prudent and regular Means for her Juſtification, that being a Debt ſhe owes to Truth, and her own Fame. But after all, if the Suſpicion remains ſtill fixt, as commonly thoſe which are the moſt *unreaſonable* are the moſt *obſtinate*, ſhe may ſtill ſolace herſelf in her *Integrity*, and God's Approbation of it; nor ought ſhe to think herſelf deſolate, who has her *Appeal* open to *Heaven*. Therefore while ſhe can look both inward and upward with Comfort, why ſhould ſhe chooſe to fix her Eyes only on the Object of her Grief? and while her own Complaint is of *Defamation*,

why should she so dishonour *God* and a good *Conscience*, as to shew any thing can be more forcible to oppress than they are to *relieve* and *support*? And if she may not indulge to *Grief*, much less may she to *Anger* and *Bitterness*. Indeed if she considers how painful a Passion *Jealousy* is, her *Husband* will more need her *Pity*, who, tho' he be *unjust* to her, is yet *cruel* to himself. And as we do not use to hate and malign those *Lunaticks*, who in their *Fits* beat their Friends, and cut and gash themselves, but rather make it our Care to put all hurtful Engines out of their way, so should the *Wife* not despitefully recriminate upon the Injury, but wisely contrive to remove and avert the *Evil* for the future, by denying herself even the most *Innocent* Liberties, if she see they diffatisfy him. I know there have been some of another Opinion, and as if they thought *Jealousy* were to be cur'd by *Provocation*, have in an *angry* Contempt done things to inflame it, put on an unwonted *Freedom* and *Follity*, to shew their *Husbands* how little they had secur'd themselves by their *Distrust*: But this, as it is no *Christian*, so I conceive it is no *prudent* Expedient. It serves to strengthen not only the *Husband*'s Suspicion, but his *Party* too, and make many others of his Mind. And 'tis a little to be fear'd, that by using so to *brave* the *Jealousy*, they may at last come to *verify* it. This *Passion* is most incident to *People* of *Quality*, and with the worst and most durable Effects. Yet whatever Pretences they take hence, the Marriage *Vow* is too fast a Knot to be loosed by *Fancies* and *Chimeras*; let a *Woman* then be the Person *suspecting* or *suspected*, neither will absolve her from that *Love* to her *Husband* she has sworn to pay.

But alas! What Hope is there that these greater *Temptations* shall be resisted, when we see every the slightest *Disgust* is now-a-days too strong for Matrimonial *Love*? which does indeed fall off of it self, and is an Event so much expected, that 'tis no wonder to find it expire with the first Circuit of the *Moon*, but 'tis every body's Admiration to find it last one of the *Sun*. And sometimes it vanishes so clearly

clearly as not to leave the leaſt *Shadow* behind it, not ſo much as the *Formalities* of *Marriage*. One *Bed*, one *Houſe* cannot hold them, as if they had been put together like *Caſe-Shot* in a *Gun*, only that they might the more forcibly *ſcatter* ſeveral ways. And as if this were deſign'd and intended in the firſt *Addreſſes*, a *ſeparate* Maintenance is of courſe contracted for beforehand, and becomes as ſolemn a Part of the *Settlement* as the *Jointure* is. *Plutarch* obſerves of the ancient *Romans*, that for two hundred and thirty Years after the founding of their *State*, there never was one Example of any marry'd *Couple* that ſeparated. It is not likely they could have a more binding Form of *Marriage* than ours is. The Difference muſt be between their *Veracity* and our *Falſeneſs*.

But even among thoſe who *deſert* not each other, too many do mutually fall from that Intireneſs of *Affection*, which is the *Soul* of *Marriage*: And to help on the *Declination*, there are faſhionable *Maxims* taken up to make *Men* and their *Wives* the greateſt *Strangers* to each other. Thus 'tis pronounced a Piece of Ill-breeding, a Sign of a *Country* Gentleman, to ſee a *Man* go abroad with his own *Wife*. I ſuppoſe thoſe that brought up theſe Rules are not to ſeek what uſe to make of them; and were the Time of the moſt modiſh *Couples* computed, 'twould be found they are but few of their waking *Hours*, I might ſay *Minutes*, together: Meer *Diſquietude* and *Intermiſſion* of Converſation, if nothing elſe, muſt needs allay if not quite extinguiſh their *Kindneſs*. But I hope there are yet many who do not think the Authority of *Faſhion* greater than that of a *Vow*, and ſuch will ſtill look upon it as their *Duty* both to own and cheriſh that Kindneſs and Affection they have ſo ſolemnly promis'd.

Another *Debt* to the Perſon of the *Husband* is *Fidelity*; for as ſhe has *eſpouſed* all his *Intereſts*, ſhe is obliged to be true to them, to keep all his *Secrets*, to inform him of all his *Dangers*, and in a mild and gentle manner to admonish him of his *Faults*. This is the moſt genuine Act of *Friend-*

ſhip

ſhip: Therefore ſhe who is placed in the neareſt and moſt intimate degree of that *Relation* muſt not be wanting in it. She that lies in his *Boſom* ſhould be a kind of ſecond *Conſcience* to him, by putting him in mind both of his *Duty* and his *Errors*. 'Tis a *Sin* to omit it as long as ſhe can be but patiently heard, the greateſt Treachery to his nobleſt, to his immortal Part, and ſuch as the moſt Officious Cares of his other *Intereſt* can never expiate. She is indeed unfaithful to herſelf in it, there being nothing that does ſo much ſecure the *Happineſs* of the *Wife*, as the *Virtue* and *Piety* of the *Husband*; but tho' this is to have her chiefeſt Care, as being his *Principal* Intereſt, yet ſhe is to neglect none of the *Inferior*, but contribute her utmoſt to his Advantage in all his Concerns.

Of all the Particulars which have been treated of under this general Head of the Duty and Intereſt of Wives, there are two which can never be too earneſtly recommended. Firſt, Conjugal Fidelity as it relates to the Bed; this ought to be obſerved in the moſt nice and ſtrict manner. The *Wife* is in that to be ſeverely ſcrupulous, and never to admit ſo much as a Thought or Imagination, much leſs any Parly or Treaty contrary to her *Loyalty*. *Wantonneſs* is one of the fouleſt Blots that can ſtain any of the *Sex*; but 'tis infinitely more odious in the *Marry'd* than in any other *State*, it being in them an *Accumulation* of Crimes; *Perjury* added to *Uncleanneſs*; the *Infamy* of their Family ſuperſtructed upon their own. And accordingly all *Laws* have made a difference in their *Puniſhment*. *Adultery* was by God's own Award puniſh'd with *Death* among the *Jews*, and it ſeems it was ſo agreeable to natural Juſtice, that ſeveral other Nations did the like. I know no reaſon, but the difficulty of *Detection*, that ſhould any where give it a milder Sentence.

Neither, ſecondly, can we enough enlarge upon the Duty of *Obedience*, which *Wives* ought to practiſe towards their *Husbands*, becauſe it is of late become rather a matter of *Jeſt* than of *Doctrine*. The Word has a very harſh ſound

ſound in the *Ears* of ſome *Wives*, but it is certainly what all of them are bound to obſerve, not only by their Promiſe of it, tho' that were ſufficient, but from an Original of much older Date, it being the *Penalty* that was laid upon the Woman's *Diſobedience* to God, that ſhe, and all derived from her, ſhould be ſubject to the Husband. The contending for *Superiority* is an Attempt to reverſe the fundamental *Law*, which is almoſt as ancient as the World; but ſurely *God*, with whom there is no *Shadow of Change*, will not make Acts of *Repeal*, to ſatisfy the Petulancy of a few Maſterleſs *Women*. The *Statute* will ſtill ſtand in force, and if it cannot awe them into an *Obſervance*, will not fail to conſign them to *Puniſhment*. Indeed this *Fault* is commonly its own Chaſtiſer, and does anticipate, tho' not avert, its final Doom. The Imperiouſneſs of a *Woman* often raiſes thoſe *Storms*, in which herſelf is Shipwreck'd. How pleaſantly might many *Women* have lived, if they had not affected *Dominion?* How much even of their *Will* might they have had, if they had not ſtruggled for it? Let a *Man* be of never ſo gentle a Temper, unleſs his *Head* be ſofter than his *Heart*, ſuch an *Uſurpation* will awake him to aſſert his *Right*. But if he be of a ſour ſevere *Nature*, if he have as great a deſire of *Rule* as ſhe, back'd with a much better *Title*, what *Tempeſts*, what *Hurricanes* muſt two ſuch oppoſite *Winds* produce? And at laſt 'tis comonly the *Wife's* Lot, after an uncreditable unjuſt *War*, to make as diſadvantageous a *Peace*. This, like all other ineffectual *Rebellions*, ſerving only to add weight to her *Yoke*, to turn an ingenuous *Subjection* into a ſlaviſh *Servitude*. Wherefore 'tis certainly not only the *Virtue* but the *Wiſdom* of *Wives* to do that upon *Duty*, which at laſt they muſt, with more unſupportable Circumſtances, do upon *Neceſſity*.

And as they owe theſe ſeveral *Duties* to the *Perſon* of the *Husband*, ſo there is alſo a Debt to his *Reputation*; this they are to be extremely tender of, to advance it by making all that is good in him as conſpicuous, as publick

as

as they can, ſetting his Worth in the cleareſt *Light*, by putting his Infirmities in the *Shade*, caſting a *Veil* upon thoſe to skreen them from the Eyes of others, nay, as far as is poſſible, from their own too; there being nothing acquir'd to the *Wife* by Contemplating the *Husband's* Weakneſs, but a Temptation of deſpiſing him, which, tho' bad enough in it ſelf, is yet render'd worſe by that train of miſchievous Conſequences which uſually attend it. In caſe therefore of any notable Imperfections in him, her ſafeſt way will be to *conſider* them no farther than ſhe can be Inſtrumental to the *Curing* them. To divert her Thoughts from them, and reflect upon her own, which perhaps, if impartially weigh'd, may balance, if not overpoiſe his. And indeed thoſe *Wives* who are apt to blaze their *Husbands* Faults, ſhew that they have either little conſider'd their own, or elſe find them ſo great, that they are forced to that Art of *Diverſion*, and ſeek in his *Infamy* to drown their own. But that *Project* is a little unlucky, for nothing does in ſober Judges create a greater Prejudice to a *Woman*, than to ſee her forward in impeaching her *Huſband*.

Beſides this immediate Tenderneſs of his *Reputation*, there is another by way of *Reflexion*, which conſiſts in a Care that ſhe herſelf do nothing which may redound to his *Diſhonour*. There is ſo ſtrict a *Union* between a *Man* and his *Wife*, that the *Law* counts them One Perſon, and conſequently they can have no divided *Intereſt*. Thus the Mis-behaviour of the *Woman* reflects Ignominy on the *Man*. It therefore concerns them (as well upon their *Huſbands* as their own Account, to abſtain even from all appearance of *Evil*, and provide that themſelves be, what *Caſar* is ſaid to have requir'd of his *Wife*, *Not only without Guilt, but without Scandal alſo.*

Another part of the Wife's *Duty* relates to her *Husband's* Fortune: The management of which is not ordinarily the *Wife's* Province; but where the *Husband* thinks fit to make it ſo, ſhe is oblig'd to adminiſter it with her beſt

Care

Care and Induſtry: Not by any neglect of hers to give others opportunity of *Defrauding* him. Yet on the other hand, not by immoderate Tenacity or Griping to bring upon him and herſelf the *Reproach*, and which is worſe, the *Curſe* that attends *Extraction* and *Oppreſſion*. But this is not uſually the *Wives* field of Action, tho' it were eaſy to give Inſtances from *Hiſtory* of the advantageous *Menage* and active Induſtry of *Wives*, not only in *ſingle* Families, but *whole* Nations. Nothing can be more pregnant than that among the *Romans*, in the very Height and Flouriſh of the *Empire*. *Auguſtus* himſelf ſcarce wore any thing but of the *Manufacture* of his *Wife*, his *Siſter*, *Daughter* and *Nieces*, as *Suetonius* aſſures us. Should the gay *Lilies* of our *Fields*, which neither *ſow* nor *ſpin*, nor gather into *Barns*, be exempted from *furniſhing* others, and left only to *clothe* themſelves, 'tis to be doubted they would reverſe our Saviour's *Parallel* of *Solomon*'s *Glories*, and no *Beggar* in all his *Rags* would be *array'd* like *one* of theſe.

We will be yet more kind, and impoſe only the Negative *Thrift* on the *Wife*, not to waſte and embezzle her *Husband*'s Eſtate, but to confine her Expences to ſuch limits as they can eaſily admit; a Caution which if all *Women* had obſerv'd, many *Noble* Families had been preſerv'd, of which there now remains no other *Memorial*, but that they fell a *Sacrifice* to the profuſe *Vanity* of a *Woman*; and I fear *this Age* is like to provide many more ſuch *Monuments* for the *next*. Our *Ladies*, as if they emulated the *Roman* Luxury, which *Seneca* and *Pliny* deſcribe with ſo much Indignation, ſometimes wear about them the *Revenues* of a Rich Family; and thoſe that cannot reach to that, ſhew how much 'tis againſt their *Will* they fall lower, by the vaſt Variety and Exceſs of ſuch things as they can poſſibly compaſs; ſo much Extravagance not only in their own *Dreſs*, but that of their *Houſes* and *Apartments*, as if their *Vanity*, like the *Leproſy* we read of in *Leviticus*, *had infected the very Walls*. And indeed 'tis a very ſpreading Eating one, for the *Furniture*

off

oft conſumes the *Houſe*. If ſome Gentlemen were to calculate their *Eſtates*, they might reduce all to the *Inventory* of *Scopias* the *Theſſalian*, who profeſt his All lay only in ſuch *Toys* as did him no *good*. *Women* are now skilful *Chymiſts*, and can quickly turn their *Husbands Earth* into *Gold*, but they purſue the Experiment too far, make that *Gold* too *Volatile*, and let it all *vapour* away in inſignificant, tho' gaudy *Trifles*.

Nor is it ever like to be otherwiſe with thoſe that immediately affect the *Town*, that *Forge* of *Vanity*, which ſupplies a perpetual *Spring* of new Temptations. 'Tis true, there are ſome *Ladies* who are neceſſarily engaged to be there, their *Husbands* Employments or Fortunes have mark'd that out as their proper *Station*; and where the *Ground* of their ſtay is their *Duty*, there is more reaſon to hope it will not betray them to *ill*. For Temptations are moſt apt to aſſault *Stragglers*, thoſe that put themſelves out of their proper *Road*. And truly, I ſee not who can more properly be ſaid to be ſo, than thoſe *Women* whoſe Means of Subſiſtence lies in the *Country*, and yet will ſpend it no where but at *London*. Which ſeems to carry ſomething of Oppoſition to *God*'s Providence, who ſurely never caus'd their *Lot* to fall in a *fair Ground*, *in goodly Heritages*, with an intent they ſhould never *inhabit* them. Where *God* gives an *Eſtate*, he as the Supreme *Landlord* affixes ſomething of *Duty*, lays a kind of *Rent-Charge* upon it. He expects it ſhould maintain both *Hoſpitality* and *Charity*, and ſure both theſe are fitteſt to be done upon the place, whence the Ability for them riſes. All Publick *Taxes* uſe to be levy'd where the *Eſtate* lies, and I know not why theſe which are God's *Aſſeſſments* upon it ſhould not be paid there too. When a Gentleman's Land becomes profitable unto him, by the Sweat and Labour of his poor Neighbours and Tenants, 'twill be a kind of *Muzzling the Ox*, if they never taſte of the *Fruit* of their *Pains*, if they ſhall never have the Refreſhment of a good *Meal* or an *Alms*; which they are not very likely to have when

when all the *Profits* are ſent up to maintain an *Equipage*, and keep up a *Parade* in *Town*. But alas! 'tis often not only the *Annual* Profits which go that way, not only the *Crop* but the *Soil* too. Thoſe *Luxuries* uſually prey upon the *Vitals*, eat out the very *Heart* of an *Eſtate*, and many have ſtaid in the *Town* till they have had nothing left in the *Country* to retire to.

Now, where this proceeds from the *Wife*, what Account can ſhe give to her *Husband*, whoſe Eaſineſs and Indulgence (for that muſt be ſuppos'd in the Caſe) ſhe has ſo abus'd? As alſo to her Poſterity and Family, who for her *Pride* muſt be brought Low, reduc'd to a Condition beneath their Quality, becauſe ſhe affected to live above it? But ſhe will yet worſe anſwer it to herſelf, on whom She has brought not only the *Inconvenience*, but the *Guilt*. A Lofty Mind will ſurely feel Smart enough by a *Fall* from an exalted to an humble *Station*, from *Profuſion* to *Indigence*. What can be more Grievous to a vain and laviſh Humour! Yet here 'twill further have an additional *Sting* from *Conſcience*, that ſhe owes it only to her own *Pride* and *Folly*; a moſt imbittering Conſideration, and ſuch as advances the Affliction beyond that of a more Innocent *Poverty*, as much as the Pain of an envenom'd *Arrow* exceeds that of another.

The ſaddeſt reckoning of all is that which ſhe is to make to God, who has declar'd he hates *Robbery*, tho' for a *Burnt-Offering* to himſelf: How will he then deteſt this *Robbery*, this impoveriſhing of the *Husband*, when 'tis only to make an Oblation to *Vanity* and Exceſs? It ſhould therefore be the Care of all *Wives* to keep themſelves from a *Guilt*, for which *God* and *Man*, and themſelves alſo, ſhall equally accuſe them, and to keep their Expences within ſuch Limits, that as *Bees* ſuck but not violate or deface the *Flowers*, ſo they as joint *Proprietaries* with the *Husbands*, may *enjoy*, but not *devour* and *deſtroy* his Fortune.

We must not forget to observe that whatever is *Duty* to the *Husband*, is equally so, be he *good* or *ill*. 'Tis not his Defect, either of *Piety* or *Morality*, that can absolve the *Wife*. For besides the Inconvenience of making her *Duty* precarious, and liable to be substracted upon every Pretence of Demerit, she has by solemn Contract renounced that Liberty, and in her Marriage *Vow* taken him *for better for worse*, and 'tis too late after *Vows* to make Enquiry. How uneasy soever the Perverseness of the *Husband* may render it, he cannot thereby make it less, but more rewardable by God. How Unworthy soever the *Husband* may be, the *Wife* cannot misplace her *Observance*, while she finally terminates it on that infinite Goodness and Majesty to whom no *Love* or *Obedience* can be enough.

If a *Wife* happens to have a *Husband* that is not so faithful to her as he ought to be, it is not necessary she should seem quite insensible of it. That would look so indifferent, as if she had no manner of Kindness for him. She may make some *Complaints*, but must take care they are not too sharp and violent; her Endeavour shou'd be to bring him back to her by gentle means; and if it be his Misfortune and hers, that he still persists, let her manage it so at least, that if she must lose his *Heart*, she loses not his *Esteem*.

When any Misunderstanding arises between the *Husband* and the *Wife*, if she be never so little *Handsome*, she will find but too many that will seem concern'd for her hard Fate. Some will tell her, it is very surprizing that such a Person as she is, who might make so many Worthy *Men* happy, shou'd be so *ill* treated by an *Husband*; others will say, 'tis very strange that a Man, who ought to sacrifice all for her sake, shou'd perfer another before her, who does not deserve half so much. Such is the Language of *Lovers*: They set off all their Wicked Designs with the specious Pretences of *Pity* and *Complacency*, and when every Word they say is to Undermine their *Virtue*, all their

Appearances

Appearances ſeem only intended to defend their *Merit*. They will repreſent the Unworthineſs of her *Rivals*, to exaſperate her againſt her *Husband*, for the Neglect or Indifference he ſhews her. They will complain that this plainly diſcovers the depraved Appetites of *Husbands*; beſides a hundred other Stories which they are very ready to tell to *Women* that will take the Pains to hear them. After this they will fall to their *Counſels*. By degrees they inſpire them with Thoughts of *Revenge*, they repreſent to them, *They ought to let their Husbands ſee they are not Inſenſible of the Injuſtice done them, and it ſticks only at their own Doors, that they pay them not in their own Kind. That ſuch ſorts of Reprimands have ſometimes a better Effect upon them than Patience, and if the Husband will continue in his ill Courſes, he deſerves that the Wife ſhould alſo diſpenſe a little with the Fidelity which ſhe promis'd him.* Having ended their *Satyr* againſt the *Rival*, they paſs on next to the Perſon of the *Husband*. They begin with ſome little Inſinuations, for fear the *Wife* ſhould take Offence. The firſt Conference is ſpent only upon the Subject of the Man's *Inconſtancy*; at the next they puſh the Matter a little farther. If he happens to have any natural *Imperfection*, they ſo contrive it as to let it ſlip in gently with the *Praiſes* which they beſtow upon the *Wife*. If ſhe does not ſeem to be much angry at it, or if ſhe feigns not to have taken notice of it, they go on. Thus far they make no *Declaration*. They only act the Part of a good *Friend*, who ſincerely intereſts himſelf in her Concerns purely for her Service. They commend her, they pity her. They propoſe ſome Diverſions, and by little and little they thus become more familiar to her, they ſeek all Occaſions to diſcourſe further with her, and by ſeeking they find. Thus it is that her great *Friend* and *Confident*, getting by degrees into her *Heart*, at length uſurps a Place which did not belong to him.

When *Diviſions* of this kind happen in a marry'd *Life* a *Wife* muſt take great Care what Meaſures ſhe take

or, true it is, there is nothing ſo pleaſing and natural as have one's ſelf pity'd, when one ſuffers: However, in is Caſe, *Virtue* obliges a *Woman* to bear patiently the rthen her ſelf, and what Cauſe ſoever ſhe has, ſhe muſt ver ſuffer any *Man* upon any Pretence whatſoever to eak ill of her *Husband*. Her beſt way in ſuch a Conncture, is never to admit of any ſuch Diſcourſe: For, ſhe commends her *Husband* when all the World knows does not deſerve it, ſhe will paſs either for a *Fool* or a pocrite; and if ſhe complains who can help her? *Wo*n do not naturally love one another. Their ill Politicks t them generally at *Variance*; and what has been ſaid eady ſhews the Danger of their truſting themſelves to e Compaſſion of *Men*.

Some Men are, 'tis true, incapable of attempting any ng in cool Blood againſt the *Virtue* of a marry'd *Wo*n, who lies under no ſuſpected *Character*. But *Men* enſibly go often farther than they intended: To *Day* s *Pity* only, to *Morrow* it changes its *Nature*; and when y once degenerates with them into *Love*, they dare no nger anſwer for themſelves. The ſureſt way is then to ve no particular Intimacy with ſuch *Friends*. Unhappy ceſſity, which thus obliges *Men* and *Women* to diſtruſt e another, and to put a *Bar* between two *Sexes*, which av'n ſeems to have made to be *united*.

But for all this, 'tis not pretended hereby to deprive dies of a fair Correſpondence and Converſation with ſuch en of their own Condition as they may be oblig'd to tertain. No: nor is it unadviſeable to admit ſometimes en of a particular *Friend*, that may be capable of aſſiſtg them with his good *Counſel*. All that is meant by hat has been ſaid, is to ſhew the Care and Caution they ght to take in ſo delicate and nice a Matter. It is very rd for a *Virtue* and a *Paſſion*, which are ſituated ſo near gether, long to obſerve and keep their due Diſtance. It then very fit that their *Friend* whom they have a mind raiſe to be a Confident, ſhou'd be of ſuch an advanc'd

Age,

Age, and of ſuch known *Worth* and *Probity*, that th
may ſafely ſee him without giving *Offence*, and with all
curity to the *Rules* of *Decency*.

I know very well that *Marriage* is made ſo ſlight
Matter, and the mutual *Duties* of *Husband* and *Wife*
little conſider'd, that few *Women*, as well as *Men*, amo
Perſons of Rank, think they are at all bound by the
But as all this proceeds from want of due Conſideratio
'twill not be improper to ſay a Word or two to the
Sex of that *Condition*, which the *Mode* ſeems to have
alted beyond the Limits of *Divine* or *Humane* Laws,
they have Relation to *Matrimony*.

What can be of more Importance to a young *Lady*
Quality, than to inform her ſelf well as to her Condu
in a State of *Life*, to which 'tis very probable ſhe is n
indifferent as ſoon as ſhe is capable of diſtinguiſhing
from that of *Virginity*? To know how to live with
Husband is a Knowledge that, of all others, will ſta
her in the greateſt ſtead; and *Husband* is ſo large a Wo
that few *Rules* can be fix'd to it which are unchangeab
the Methods being as various as the ſeveral *Tempers*
Men, to which they muſt be ſuited; yet one muſt n
omit ſome *General Obſervations*, which with the Help
their own may better direct young *Ladies* in this part
their Lives, upon which their *Happineſs* moſt depends.

It is one of the Diſadvantages belonging to their *Sex*
that young *Women* are ſeldom permitted to make the
own *Choice*, eſpecially where there is a *Fortune* to go wi
them. Their *Friends* Care and Experience are taken fo
granted to be ſafer Guides to them than their own *Inclina*
tions; and their *Modeſty* often forbids them to refuſe whom
their *Parents* recommend, tho' their inward Conſent ma
not entirely correſpond with it, In this Caſe there re
mains nothing for them to do, but to endeavour to mak
that eaſy which falls to their *Lot*, and by a wiſe Uſe o
every thing they may diſlike in a *Husband*, turn that b
degrees to be very *ſupportable*, which if neglected ma
in time beget an *Averſion*.

The

They muſt lay it down for a Foundation in general, that here is, as has been ſhewn at large, an *Inequality* in the *Sexes*, and that for the *Oeconomy* of the World, the *Men*, who were to be the *Lawgivers*, had the better ſhare of *Reaſon* beſtow'd upon them; by which means the other *Sex* is the better prepar'd for *Compliance*, which is neceſſary for the better Performance of thoſe *Duties* that ſeem moſt properly aſſign'd to it. This looks a little *Uncourtly* at the firſt Appearance, but upon Examination it will be found that *Nature* is ſo far from being *Unjuſt* to them, that ſhe is partial on their ſide. She has made *Women* ſuch large *Amends* by other Advantages for the ſeeming *Injuſtice* of the firſt Diſtribution, that the Right of *Complaining* is come over to the other *Sex*. The *Ladies* have it in their Power not only to *free* themſelves, but to *ſubdue* their *Maſters*, and without Violence throw both their *Natural* and *Legal Authority at their own Feet*. The two *Sexes* are made of differing *Tempers*, that their *Defects* may be the better mutually ſupply'd. *Women* want the Reaſon of *Men* for their *Conduct*, their *Strength* for their *Protection*; *Men* want the *Gentleneſs* of *Women* to *ſoften* and entertain them. The firſt Part of the Life of *Man* is a good deal ſubjected to the *Woman* in the *Nurſery*, where ſhe reigns without Competition, and by that means has the Advantage of giving the firſt *Impreſſions*. She has afterwards ſtronger Influences, which well manag'd have more Force in her behalf, than all the *Privileges* and *Juriſdictions Man* can pretend to have againſt her. *Women* have more Strength in their *Looks* than *Men* have in their *Laws*, and more Powers by their *Tears* than *Men* have by their *Arguments*.

'Tis true, the *Laws* of *Marriage* run in a harſher Stile towards the *Women*. *Obey* is an ungenteel Word, and leſs eaſy to be digeſted by making ſuch an unkind Diſtinction in the Words of the *Contract*, and ſo very unſuitable to the Exceſs of *Good Manners* which generally goes before it. Beſides, the *Univerſality* of the Rule ſeems to be a *Grievance*,

vance, and it appears reaſonable that there ought to be ſ*Exemption* for extraordinary Women from ordinary Rule to take away the juſt Exception that lies againſt the falſ meaſure of *General Equality*.

It may be alledg'd by the *Counſel* retain'd by the *Fai Sex*, that as there is in all other *Laws* an Appeal from th *Letter* to the *Equity* in Caſes that require it, it is but rea ſonable that ſome *Court* of a larger *Juriſdiction* might b erected, where ſome *Wives* might reſort and plead *ſpe cially*; and in ſuch Inſtances where *Nature* is ſo kind a to raiſe them above the *Level* of their own *Sex*, the might have *Relief*, and obtain a *Mitigation* in their own Particular, of a *Sentence* which was given generally againſt *Woman-kind*. The Cauſes of *Separation* are now ſo very coarſe, that few are *confident* enough to buy their *Liberty* at the Price of having their Modeſty ſo expos'd. And for *Diſparity* of *Minds*, which above all other things requires a *Remedy*, the Laws have made no *Proviſion*. So little re fin'd are Numbers of Men, by whom they are compil'd. This and a great deal more might be ſaid to give a Colour to the Complaint, but the Anſwer to it in ſhort is, that the *Inſtitution* of *Marriage* is too ſacred to admit a *Liberty* of *objecting* to it. That the Suppoſition of *Womens* being the weaker *Sex*, having without all doubt a good Founda tion, makes it reaſonable to ſubject it to the *Maſculine Dominion*. But the *Law* preſumes there would be ſo very few found in this Caſe, who would have a ſufficient Right to this Privilege, that it is ſafer ſome *Injuſtice* ſhould be *conniv'd* at in a very few Inſtances, than to break into an Eſtabliſhment, upon which the Order of Humane Society does ſo much depend.

And if thoſe *Laws* were laid a little more open, out of Complaiſance to the more deſerving of the *Sex*, might not the Men demand they ſhould be ſtretcht too a little in their Favour? To give them Eaſe in Caſes where their Diſturbances ariſe purely from the *Weakneſs* and *Folly* of the *Wives*, a great part of which may be entirely ow ing

ng to their *Sex*: Who are therefore to make the beſt of what is ſettled by *Law* and *Cuſtom*, and not vainly imagine it will be changed for the ſake of a few *Women* of uncommon Merit. But that the Ladies may not be diſcourag'd, as if they lay under the Weight of an *incurable Grievance*, they are to know that by a *Wiſe* and *Dextrous* Conduct, it will be in their Power to relieve themſelves from any thing that looks like a *Diſadvantage*. For the better *Direction* of thoſe who are diſpos'd to receive *Direction*, I will give a hint of the moſt ordinary *Cauſes* of *Diſſatisfaction* between *Man* and *Wife*, that they may be able by ſuch a *Warning* to live ſo upon their *Guard*, that when they ſhall be *Marry'd*, they may know how to *cure* their Husbands *Miſtakes*, and to *prevent* their own.

First then they are to conſider, they live in a Time which has render'd ſome kind of *Frailties* ſo *habitual*, that they lay Claim to large *Grains* of *Allowance*. The World is this ſomewhat unequal, and *Man* ſeems to play the *Tyrant* in diſtinguiſhing partially for his own *Sex*, by making that in the utmoſt Degree *Criminal* in the *Woman*, which in the *Man* paſſes under a much *gentler Cenſure*. The Root and the Excuſe of this *Injuſtice*, is the *Preſervation* of Families from any *Mixture* which may bring a Blemiſh upon them, and while the *Point* of *Honour* continues to be ſo plac'd, it ſeems unavoidable to give the *Woman* the greater ſhare of the *Penalty*; but if in this the *Sex* lies under any *Diſadvantage*, it is more than recompenſed by having the *Honour* of *Families* in their keeping. The Conſideration ſo great a Truſt muſt give the *Wife* makes full amends, and this Power the World has lodg'd in her, can hardly fail to reſtrain the Severity of an ill Husband, and to improve the Kindneſs and Eſteem of a *good* one. This being ſo, let her remember, that next to the Danger of committing the *Fault* herſelf, the greateſt is that of *ſeeing* it in her *Husband*. She muſt not learn to look or hear that way. If he is a Man of Senſe, he will reclaim himſelf; the Folly of it is of it ſelf ſuffi-

cient to cure him: If he is not ſo, he will be provok but not reform'd. To expoſtulate in theſe Caſes, loo like declaring War, and preparing Repriſals, which to *thinking Husband* would be a dangerous Reflexion. B ſides, it is ſo coarſe a Reaſon that will be aſſign'd fo Lady's too great warmth upon ſuch an Occaſion, th *Modeſty* no leſs than *Prudence* ought to reſtrain her: Sin ſuch an Indecent Complaint makes a Wife much mo ridiculous than the Injury that provokes her to it. But is yet worſe and more unskilful to *blaze* it in the Wor expecting it ſhould riſe up in Arms to take her pa Whereas ſhe will find it can have no other Effect, th that ſhe will be ſerv'd up in all Companies, as the *reigni Jeſt* at that time, and will continue to be the comm Entertainment, till ſhe is reſcu'd by ſome *newer Folly* whi comes upon the Stage, and drives her away from it. T *Impertinence* of ſuch Methods is ſo plain, that it does n deſerve the pains of being laid open. Let the *Ladies* affi themſelves, that in theſe Caſes their *Diſcretion* and *Silen* will be the moſt *prevailing Reproof*. An *Affected Ignoran* which is ſeldom a Virtue, is a great one here. And wh the *Husband* ſees how unwilling the Wife is to be uneas there is no ſtronger Argument to perſuade him not be unjuſt to her. Beſides it will naturally make him more yielding in other things. And whether it be to c ver or redeem his *Offence*, ſhe may have the good Effe of it while it laſts, and all that while have the moſt r ſonable Ground that can be, of preſuming ſuch a Be viour will in the end entirely Convert him. There is thing ſo Glorious to a *Wife* as a Victory ſo gain'd; a M ſo reclaim'd is for ever after ſubjected to her *Virtue*, her bearing for a time is more than rewarded by a T umph that will continue as long as her Life.

The next thing to be ſuppoſed is, that the *Husb* may love *Wine* more than is convenient: It will be gra ed, that tho' there are *Vices* of a deeper Dye, there none that have a greater *Deformity* than this when i

ot reſtrain'd; but with all this, the ſame Cuſtom, which the more to be lamented for its being ſo general, ſhould ake it leſs uneaſy to every one in particular, who is to ffer by the Effect of it. A *Woman* need not be ſur-ris'd if ſhe has a *Drunkard* for her *Husband:* 'Tis no ew thing. There is, by too frequent Examples, Evi-ence enough that ſuch a Misfortune may happen, and t a *Wife* may live too without being Miſerable. *Self-ve* dictates aggravating Words to every thing we feel. *uin* and *Miſery* are the Terms we apply to whatever we o not like, forgetting the Mixture allotted to us, by the ondition of Humane Life by which it is not intended e ſhould be quite exempt from Trouble. It is fair if e can eſcape ſuch a Degree of it as would oppreſs us, d enjoy ſo much of the pleaſant part as may leſſen the *Taſte* of ſuch things as are unwelcome to us. Every ing has two ſides, and for our own Eaſe we ought to ect our Thoughts to that which may be leaſt liable to ception. To fall upon the worſt *ſide* of a *Drunkard* es ſo unpleaſant a Proſpect, that it is not poſſible to ell upon it. Let us paſs then to the more *favourable rt*, as far as a *Wife* is concern'd.

I am tempted to ſay, if the Irregularities of the Ex-ſion could in ſtrictneſs be juſtify'd, that a *Wife* is to nk God her *Husband* has *Faults*. Mark the ſeeming *adox*. A *Husband* without Faults is a dangerous Ob-ver, he has an Eye ſo piercing, and ſees every thing ſo n, that it is expos'd to his full Cenſure; and tho' one uld not doubt, but the Virtue of a good *Wife* would ppoint the ſharpeſt Enquiries, yet few *Women* can bear having all they ſay or do, *repreſented* in the clear Glaſs an Underſtanding without *Faults*. Nothing ſoftens the *ogance* of Man's *Nature* like a mixture of ſome *Frail-*; it is by them we are beſt told, we muſt not ſtrike hard upon others, becauſe we our ſelves do ſo often rve Blows. They pull our Rage by the Sleeve, and ſper *Gentleneſs* to us in our *Cenſures*, even when they

are rightly apply'd. The *Faults* and *Paſſions* of *Husbands* bring them down to you, and make them content to live upon leſs unequal Terms than *Faultleſs* Men would be willing to ſtoop to. So haughty is Mankind till humbled by common Weakneſſes and Defects, which in our corrupted State contribute more towards the reconciling us to one another, than all the *Precepts* of the *Philoſophers* and *Divines*. Where the Errors of the *Man*'s Nature make amends for the Diſadvantages of the *Woman*'s, it is more her part to make uſe of the *Benefits*, than to quarrel at the *Faults*.

Thus in caſe a *Drunken Husband* ſhould fall to a *Lady*'s ſhare, if ſhe will be *Wiſe* and *Patient*, his *Wine* ſhall be on her ſide. It will throw a Veil over her Miſtakes, and will ſet out and improve every thing ſhe does that he is pleas'd with. Others will like him leſs, and by that means he may perhaps like her the more. When after having Din'd too well, he is receiv'd at home without a *Storm*, or ſo much as a Reproachful Look, the *Wine* will naturally work out all in Kindneſs, which a *Wife* muſt encourage let it be wrapt up in never ſo much Impertinence. On the other ſide it would boil up in *Rage*, if the miſtaken *Wife* ſhould treat him roughly, like a certain thing call'd a *Kind Shrew*, than which the World with all its Plenty cannot ſhew a more ſenſeleſs, ill-bred, forbidding Creature. Let the *Wife* conſider that where the *Man* will give ſuch frequent Intermiſſions of the uſe of his Reaſon, ſhe inſenſibly gets a Right of *Governing* in the *Vacancy*, and that raiſes her *Character* and *Credit* in the Family to a higher pitch than perhaps could be done under a *Sober Husband*, who never puts himſelf into an Incapacity of holding the *Reins*. If theſe are not intire *Conſolations*, at leaſt they are *Remedies* to ſome Degree. They cannot make *Drunkenneſs* a *Virtue*, nor a *Husband* given to it *Felicity*; but the *Wife* will do herſelf no ill Office in endeavouring by theſe means to make the beſt of ſuch a *Lot*, in caſe it ſhould happen to fall to her, and by

help of a wiſe Obſervation to make that very *Supportable*, which would otherwiſe be a *Load* that would *Oppreſs* her.

The next Caſe I will put is, that a *Husband* may be *Cholerick* and *Ill-humour'd*. To this may be ſaid, that *Paſſionate* Men generally make amends at the foot of the Account. Such a Man, if he is *angry* one day without any *Cauſe*, will the next day be as *kind* without any *Reaſon*. A Wife, by marking how the *Wheels* of ſuch a Man's Head are uſed to move, may eaſily bring over all his *Paſſions* to her Intereſt. Inſtead of being ſtruck down by his *Thunder*, ſhe may direct it where, and upon whom ſhe ſhall think it beſt apply'd. Thus are the ſtrongeſt *Poiſons* turn'd to the beſt *Remedies*, but then there muſt be *Art* in it, and a skilful Hand, elſe the leaſt *bungling* makes it Mortal. There is a great deal of nice Care requiſite to deal with a Man of this Complexion. *Choler* proceeds from *Pride*, and makes a Man ſo partial to himſelf, that he ſwells againſt Contradiction, and thinks he is leſſen'd if he is oppos'd. The *Wife* muſt in this Caſe take care of increaſing the *Storm* by any unwary *Word*, or kindling the *Fire* while the Wind is in a Corner which may blow it in her Face. She is dexterouſly to yield every thing till the *Husband* begins to cool, and then by ſlow degrees ſhe may riſe and gain upon him. Her *Gentleneſs* well turn'd will, like a Charm, diſpel his ill-placed *Anger*, a kind *Smile* will reclaim when a ſhrill pettiſh *Anſwer* would provoke him; rather than fail upon ſuch Occaſions, when other Remedies are too weak, a little *Flattery* may be admitted, which by being *neceſſary* will ceaſe to be *Criminal*.

If *Ill Humours* and *Sullenneſs*, and not open and ſudden Heat, is his Diſeaſe, there is a way of treating that too, ſo as to make it a Grievance to be endur'd. In order to this ſhe is firſt to know, that naturally *good Senſe* has a Mixture of *Surly* in it; and there being ſo much *Folly* in the World, and for the moſt part ſo Triumphant, it gives

frequent Temptations to raiſe the *Spleen* of Men wh
think Right. Therefore that which may generally b
call'd *Ill Humour* is not always a Fault; It becomes one
when either it is wrong apply'd, or is continu'd too long
when it is not ſo. For this Reaſon the *Wife* muſt no
too haſtily fix an ill Name upon that which may perhaps
not deſerve it; and tho' the Caſe ſhould be, that the *Hus-
band* might too ſourly reſent any thing he diſlikes, it may
ſo happen that more Blame may belong to her *Miſtake*
than to his *Ill Humour*. If a *Husband* behaves himſelf
ſometimes with an Indifference, that a *Wife* may think
Offenſive, ſhe is in the wrong to put the worſt Senſe up-
on it, if by any means it will admit a better. Some
Wives will call it *Ill Humour*, if their *Husbands* change
their *Stile* from that which they us'd while they made
their firſt Addreſſes to them. Others will allow no *Inter-
miſſion* or *Abatement* in the Expreſſions of Kindneſs to
them, not enough diſtinguiſhing times, and forgetting
that 'tis impoſſible for Men to keep themſelves up all their
Lives to the height of ſome extravagant Moments. A
Man may at ſome times be leſs careful in little things
without any cold or diſobliging Reaſon for it, as a *Wife*
may be too expecting in ſmaller Matters without drawing
upon herſelf the Inference of being *Unkind*. And if the
Husband ſhould be really *Sullen*, and have ſuch frequent
Fits as might take away the Excuſe of it, it concerns her
to have an Eye prepar'd to diſcover the firſt Appearance
of Cloudy Weather, and to watch when the Fit goes off,
which ſeldom laſts long if it is let alone. But while the
Mind is ſore, every thing galls it, and that makes it ne-
ceſſary to let the *black Humour* begin to ſpend it ſelf, be-
fore ſhe comes in and ventures to undertake it.

If, in the *Lottery* of the World, a *Lady* ſhould draw a
Covetous Husband, I confeſs it will not make her proud
of her good Luck; yet even ſuch a one may be endur'd
too, tho' there are few Paſſions more untractable than
that of *Avarice*. She muſt firſt take Care that her *Dy-*
niſia

ition of *Avarice* may not be a *Miſtake*. She is to examine every Circumſtance of her *Husband's* Fortune, and weigh the Reaſon of every thing ſhe expects from him, before ſhe has Right to pronounce that Sentence. The Complaint is now ſo general againſt all *Husbands*, that it gives great Suſpicion of its being often ill grounded. It is impoſſible they ſhould all deſerve that Cenſure, and therefore it is certain that 'tis many times miſ-apply'd. He that *ſpares* in every thing is an inexcuſable *Niggard*, he that *ſpares* in nothing is an inexcuſable *Mad-man*. The *Man* is to *ſpare* in what is leaſt neceſſary, to lay out more Liberally in what is moſt requir'd in our ſeveral Circumſtances. Yet this will not always ſatisfy. There are *Wives* who are impatient of the Rules of Oeconomy, and are apt to call their *Husbands* Kindneſs in queſtion, if any other Meaſure is put to their Expence than that of their own *Fancies*. Let the *Ladies* be ſure to avoid this dangerous Error, ſuch a Partiality to themſelves which is ſo offenſive to an Underſtanding Man, that he will very ill bear a *Wife's* giving herſelf ſuch an Injurious Preference to all the *Family*, and whatever belongs to it.

But to admit the worſt, that the *Husband* is really a *Cloſe-handed Wretch*, the *Wife* muſt in this, as in other Caſes, endeavour to make it leſs Afflicting to herſelf, and muſt firſt obſerve *ſeaſonable Hours* of Speaking, when ſhe offers any thing in Oppoſition to this Reigning Humour; a *Third Hand* and a *Wiſe Friend* may often prevail more than ſhe will be allow'd to do in her own Cauſe. Sometimes ſhe is dexterouſly to go along with him in things where ſhe ſees that the niggardly part of his Mind is moſt predominant, by which ſhe will have the better Opportunity of perſuading him in things where he may be more indifferent. Our Paſſions are very unequal, and are apt to be rais'd or ſunk according as they work upon different Objects. They are not to be *ſtopt* or *reſtrain'd* in thoſe things where our Mind is more particularly engag'd. In other matters they are more tractable, and will ſome-

times give Reaſon a Hearing, and admit a fair Diſpute. More than that, there are few Men even in this Inſtance of *Avarice* ſo entirely abandon'd to it, that at ſome Hours and upon ſome Occaſions will not forget their Natures, and for that time turn Prodigal. The ſame Man who will *grudge* himſelf what is neceſſary, let his *Pride* be rais'd and he ſhall be *Profuſe*; at another time his *Anger* ſhall have the ſame effect, a Fit of *Vanity*, *Ambition*, and ſometimes of Kindneſs, ſhall open and enlarge his *Narrow Mind*. A Doſe of *Wine* will work upon his *tough* Humour, and for the time diſſolve it. The *Wife*'s Buſineſs muſt be, if this Caſe happens, to watch theſe *Critical Moments*, and not let one of them ſlip with making her Advantage of it; and ſhe may be ſaid to want Skill, if by theſe means ſhe is not able to ſecure herſelf in a good Meaſure againſt the Inconveniences this ſcurvy Quality in her *Husband* might bring upon her, except he ſhould be ſuch an incurable *Monſter*, as it is to be hop'd will never fall to a good Woman's ſhare.

The laſt Suppoſition I will make is, if the *Husband* ſhould be *Weak*, and *Incompetent* to make uſe of the Privileges that belong to him. It will be yielded that ſuch a one leaves room for a great many Objections. But God Almighty ſeldom ſends a *Grievance* without a *Remedy*, or at leaſt ſuch a Mitigation as takes away a great part of the Sting and the Smart of it. To make ſuch a Misfortune leſs heavy, the *Wife* is firſt to bring to her Obſervation, that ſhe very often makes a better Figure, for her Husband's making no great one; and there ſeems to be little Reaſon why the ſame *Lady* that chooſes a *Waiting-woman* with *worſe Looks*, may not be content with a *Husband* with leſs *Wit*; the Argument being equal, from the Advantage of the Compariſon. If ſhe will be more aſham'd in ſome Caſes of ſuch a *Husband*, ſhe will be leſs afraid than ſhe would perhaps of a wiſe one. His *unſeaſonable Weakneſs* may no doubt ſometimes grieve her, but

then

then ſet againſt this, that it gives her the Dominion if ſhe will make the right uſe of it. It is next to his being *Dead*, in which Caſe the *Wife* has right to Adminiſter; therefore let her be ſure, if ſhe has ſuch an *Idiot*, that none except herſelf may have the benefit of the Forfeiture. Such a Fool is a dangerous Beaſt, if others have the keeping of him, and ſhe muſt be very undexterous, if when her *Husband* ſhall reſolve to be an *Aſs*, ſhe does not take care he may be her *Aſs*. But ſhe muſt go skilfully about it, and above all things take heed of diſtinguiſhing in Publick what a kind of *Husband* he is. Her inward Thoughts muſt not hinder the outward Payment of the Conſideration that is due to him. Her ſlighting him in Company, beſides that it would to a diſcerning By-ſtander give too great Encouragement for the making nearer Applications to her, is in it ſelf ſuch an indecent way of aſſuming, that it may provoke the ſame Creature to break looſe and to ſhew his *Dominion* for his Credit, which he was content to forget for his Eaſe. In ſhort the ſureſt and moſt approv'd Method will be to do like a wiſe *Miniſter* to an eaſy *Prince*, firſt give him the Orders you afterwards receive from him. With all this, that which a *Wife* is to pray for, is, a *wiſe Husband*, one that by knowing how to be a *Maſter*, for that very reaſon will not let her feel the Weight of it: One whoſe Authority is ſo ſoften'd by his Kindneſs, that it gives her Eaſe without abridging her *Liberty*: One that will return ſo much Tenderneſs for her juſt *Eſteem* of him, that ſhe will never want *Power*, tho' ſhe will ſeldom care to uſe it. Such a *Husband* is as much above all the other Kinds of them, as a *Rational Subjection* to a Prince is to be preferr'd before the Diſquiet and Uneaſineſs of *unlimited Liberty*. And ſuch a *gentle* and *reaſonable Dominion* in the *Husband*, is as much above the *rude* and *domineering Superiority* affected by ſome *Men* over their *Wives*, as a *juſt* and *lawful Authority* is preferable to an *abſolute* and *arbitrary* Tyranny.

Before I leave this Head, I will add a Word or two more concerning the *Wife*'s Behaviour to her *Husband*'s Friends, which requires the moſt refin'd Part of her Underſtanding to acquit herſelf well of it. She is to ſtudy how to live with them, with more Care than ſhe is to apply to any other Part of her Life; eſpecially at firſt, that ſhe may not ſtumble at the firſt ſetting out. The Family into which ſhe is grafted will generally be apt to expect that like a Stranger in a Foreign Country ſhe ſhould conform to their Methods, and not bring in a new Model by her own Authority. The *Friends* in ſuch a Caſe are tempted to riſe up in Arms as againſt an unlawful Invaſion, ſo that ſhe is with the utmoſt Caution to avoid the leaſt Appearances of any thing of this kind; and that ſhe may with leſs Difficulty afterwards give her Directions, let her be ſure at firſt to receive them from her Husband's *Friends*. Let her gain them to her by early applying to them; and they will be ſo ſatisfy'd, that, as nothing is more thankful than *Pride* when it is comply'd with, they will ſtrive which of them ſhall moſt recommend her. And when they have helpt her to take Root in her *Husband*'s Opinion, ſhe will have leſs Dependence upon theirs, tho ſhe muſt not neglect any reaſonable Means of preſerving it. She is to conſider that a *Man* govern'd by his *Friends*, is very eaſily inflam'd by them; and that one who is not ſo will yet for his own Sake expect to have them conſider'd. It is eaſily improv'd to a *Point* of *Honour* in a *Husband* not to have his Relations neglected, and nothing is more dangerous than to raiſe an Objection which is grounded upon *Pride*; it is the moſt ſtubborn and laſting Paſſion we are ſubject to, and where it is the firſt Cauſe of the *War*, it is very hard to make a ſecure *Peace*. Her Caution in this is of the laſt Importance to her.

And that ſhe may the better ſucceed in it, let her carry a ſtrict Eye upon the *Impertinence* of her *Servants*; take heed that their *ill Humour* may not engage her to take Exceptions, or their too much aſſuming in ſmall Matters

ſe Conſequences which may bring her under great Diſ-
dvantage. Remember that in the Caſe of a *Royal Bride*,
hoſe about her are generally ſo far ſuſpected to bring in a
oreign Intereſt, that in moſt Countries they are inſenſibly
educ'd to a very ſmall Number, and thoſe of ſo low a
igure, that it does not admit the being *Jealous* of them.
n little, and in the Proportion, this may be the *Caſe* of
very *New-marry'd Woman*, and therefore it may be more
dviſable for her to gain the *Servants* ſhe finds in a Family,
han to tie herſelf too faſt to thoſe ſhe carries into it.

A Prudent *Woman* will not overlook theſe *Reflexions*, be-
auſe they may appear ſmall and inconſiderable; for it may
e ſaid that as the *greateſt Streams* are made up of the
mall Drops at the head of the Springs from whence they
re deriv'd, ſo the *greateſt Circumſtances* of her Life will
e in ſome degree directed by theſe ſeeming Trifles, which
aving the Advantage of being the firſt *Acts* of it, have a
reater effect than ſingly in their own Nature they could
retend to.

Let all Wives, as much as Nature will give them leave,
rget the great Indulgence they have found at Home. Af-
r ſuch a gentle Diſcipline as they have been generally un-
r from fond *Parents*, they will diſlike every thing that
ems to be harſher to them. The Tenderneſs of kind *Pa-*
nts is of another Nature, and differing from that which
ey will meet with firſt in any Family into which they
all be tranſplanted; and yet they may be very kind too,
d afford no juſtifiable Reaſon for the Complaint. *Wives*
uſt not be frighted with the firſt Appearances of a *differ-*
g Scene, for when they are us'd to it, they may like the
ouſe they go to better than that they left, and their *Huſ-*
nd's Friends will have ſo much advantage of their *Pa-*
nts, that the latter will yield up the Competition; and,
well as they love her, every *Father* and *Mother* will be
d to ſurrender their *Daughter* to ſuch a *Rival*.

The *MOTHER.*

THE First Consideration we should have, in reflecting on the *Duties* of Life, is to pay *Obedience* to the *Laws* of *God*, to please him, and to render our selves so acceptable in his Sight as may secure us not only a *Present* but a *Future* Happiness.

And tho' the *Reflexions* we have already made have been intermix'd with such as have been purely *civil*, and related only to *temporal* Life, yet our main View has been to the *Eternal* one; for whatever tends to *Virtue* tends also to *Salvation*.

The Principal Care of the *Mother* being to Educate her Children well, let us in the first place observe, that when they are enjoin'd *to bring them up in the Nurture and Admonition of the Lord*, 'tis according to the Letter, to bring them up in the *Christian Religion*, to teach them their *Duty*, what they are to *Believe* and *Practise*; to Instruct them in the Knowledge of *God* and *Jesus Christ*, to shew them in what Condition they are by *Nature*, and to what they are advanced by *Grace*. This is the greatest Testimony of Love that *Parents* can shew their *Children*, the greatest Kindness they can do them, the greatest *Blessing* and the best *Inheritance* they can bestow upon them. Without this it is a little thing to say, that neither *Wisdom*, *Riches*, *Honours*, nor any thing besides can make them *happy*, for without this they will with all the rest be miserable.

Would you, *Parents*, have your *Children Honour* you and behave themselves *Obediently*, and as becomes them

all Reſpects? Bring them up then in the *Fear and Nurture of the Lord*; teach them the *Chriſtian Law*, let them read and be converſant in the Holy *Scriptures*, they will there ſee their *Duty*, they will there find ſuch Leſſons of Inſtruction, ſuch great Encouragements and Promiſes of vaſt Rewards, as will ſecure their *Honour* and *Reſpect*, their *Service* and *Obedience* to their *Parents*. By *Nurture and Admonition of the Lord*, may alſo be underſtood ſuch a Religious Reproof and Caſtigation of Children as is agreeable to the Doctrine and good Spirit of *Chriſt the Lord*. Would you who are *Parents* be *Honour'd* and *Obey'd* by your *Children?* take the Courſes which are propereſt for that Purpoſe; do not think of bringing your Deſigns to paſs by being hard, moroſe, and always out of *humour* with them, by treating them inhumanely and cruelly, by diſcouraging them continually with Frowns and ill Looks, with *Tauntings* and *Upbraidings*, with *Threats* and *Chaſtiſements*: They will not need ſo great *Severities*, ſuch *ſlaviſh* Uſage, ſuch daily Menaces of *Diſinheriting* and *caſting* off, and ſuch like rugged and illiberal *Treatment* as is ſometimes ſhewn them. Theſe things do often but inflame them, and exaſperate them to greater Contumacy, extinguiſh by degrees their natural *Piety* and *Affections*, make them avoid your ſight, fly from you as from Miſchief, to dread you like an Executioner, ſhake off the *Yoke* as ſoon as poſſibly they can, and if not *hate* yet never love you more. They will be won with better Arguments than theſe, you may ſecure their *Honour* and *Obedience* better by more natural and gentle Methods. Give them ſuch good Inſtructions as you find in *ſacred Writ*; remember them of God's Commands to *Honour and Obey their Parents*; admoniſh them from thence, with the *Spirit of Meekneſs*, to take *good heed to their Ways*, how they Tranſgreſs the Laws of *God* by diſobeying their *Parents* Commands when juſt and reaſonable, and how they ſhall one Day be put to anſwer for the neglectful or contemptuous Breach of them.

Lay

Lay but at firſt this good Religious *Foundation* in their *Minds*, and you may build upon it for ever after; it will hold when all Things elſe fail, and it will forward all Conſiderations beſides; it will give *ſtrength* to every *Argument*, it will be the readieſt way to convince young People, you deſign their *Good* in all Injunctions and Commands; they will ſee that their *Parents* urge no more than *God* enjoins, and have no other Intereſt to purſue than their *Happineſs*. The Reception of any Argument, the Power that either Advice or Command ſhall obtain, depends in a great meaſure upon the Way and Manner of propounding it. If you have once convinc'd the *Party* that you deſign his Benefit, you have already gain'd a favourable Attention, and every thing you ſay ſhall be conſider'd; but if you give him Cauſe to ſuſpect your Kindneſs, he will neglect or coldly entertain all you ſhall offer: When Young ones are convinced of the true Love and Kindneſs of their *Parents*, (and it is very eaſy to convince them by gentle Uſage) they will bear with *Decency* and *Patience* a great many hard uneaſy Things; *Reproof*, and *Admonition*, and *Puniſhments* will find *Submiſſion* and *Obedience*, when they come to think it is in order to their *Good*, or at leaſt deſign'd for that purpoſe. It is not to be thought that any Manner of *Reſtraint* ſhould be for the preſent eaſy, or well taken; a *Parent* is not to look for this, nor to have any great Regard to it; but he is ſo to order his *Chaſtiſements*, that upon Conſideration and Reflexion the *Children* may find that all was well intended towards them; that all their *Admonitions* and *Reproofs*, *Reſtraints* and *Puniſhments*, were natural and moderate, ſuch as were proper for their *Age*, *Condition*, and *Offence*; ſuch as were likely to effect *Amendment*, and prevent or cure an Evil; ſuch as other *Parents*, wiſe and tender, might make uſe of on the like Occaſions, ſuch as Religion wou'd adviſe and juſtify. Such *Nurture* and *Admonition*, ſuch *Inſtruction*, *Reproof* and *Chaſtiſement* as this, wou'd look as if it came from the *Lord*, who never grieves us *willingly* or for his *Pleaſure*, but for

Neceſſity,

Neceſſity, for our *Amendment* and our laſting *Good*, and ſuch as this wou'd ſecure the *Honour* and *Reſpect*, the *Service* and *Obedience* of *Children* to *Parents*.

The Number of Cruel and Unnatural *Parents* are ſo ſmall, that few *Children* ſuffer at their Hands; and therefore it will not be reaſonable that many ſhould apply what has been ſaid too cloſely to themſelves, or think it their own Caſe, whether *Parents* or *Children*. The latter are not to think the *Parents* Cruel or Unnatural becauſe they have been conſtantly reproved for their Evil *Words* or *Practice*, and ſtrictly reſtrain'd from doing any thing hurtful to themſelves or others, or ſharply puniſh'd for having done it: For theſe are all of them *Duties* in *Parents*, and cannot therefore be their *Faults*. Beſides, it may very well happen, that *Parents* may be angry *ſooner* and retain it *longer* with great Reaſon and Juſtice, when the Children think otherwiſe, becauſe they underſtand Things better, ſee the Natural Tendency of many of their Actions and Humours, and the Conſequences they may draw after them, and the *Hazards* and ſinful Courſes they may engage them in. Beſides a World of things, which *Ignorance*, *Thoughtleſsneſs*, and *Inexperience* keep the Children from conſidering, they are too much concern'd in their own behalf, to paſs a true Impartial Judgment on the *Severities* they undergo; too apt to juſtify their own Conduct, and to conclude themſelves, if not entirely *Innocent*, yet not deſerving ſuch *Reproof* or *Puniſhment*: And after all that can be ſaid, it were much better for the World and more reaſonable, all things conſider'd, that more *Children* ſhou'd ſuffer from the *Rigours* of their *Parents*, than do, or ever will do, than that *Parents*, out of fear of offending on this Side, ſhou'd be reſtrain'd from uſing ſuch *Severities*, as they who know their *Childrens* Humours and Inclinations beſt, ſhall think convenient; or that Children ſhould diſpute, conteſt, and quarrel their Right, or ſhould withdraw themſelves from their *Obedience* upon any ſuch Pretence. Of the two *Evils*, this beyond Compariſon would be

be the greater; and however hard and heavy the *Dominion* of ſome *Parents* may be, I know no Remedy or Way to eaſe the *Children* while they continue under them: but a *ſubmiſſive*, *meek*, and *dutiful* Deportment towards them, *Patience* and quiet undergoing what is laid upon them, will ſooneſt bring the *Parents* to Conſideration and Reaſon, and mollify their *Fury*, and ſometimes their *Hearts*; when a perverſe and contumacious *Obſtinacy* will but exaſperate to greater *Anger* and *Severity*. And *Time* at length will either vanquiſh their *Auſterity*, or ſet the Children at their *Liberty*.

Enough has been ſaid of the *Duty* of *Children* towards their *Parents*, and ſomething has been obſerv'd of what is owing from *Parents* to their *Children*, which will admit of further *Reflexion*. To determine in any Manner of Exactneſs, or to any Uſe and Purpoſe, the Proportion of Proviſion *Parents* are to make for *Children*, it will be neceſſary to have Conſideration and Reſpect to their *Age*, *Condition*, and *Capacity*. Reſpect muſt needs be had to their *Age*, becauſe there is a Time when *Children* are ſo helpleſs, that all they want and can enjoy, muſt be provided for them, and it can lie on no Body ſo well as *Parents* to do it. In this Caſe *Proviſion* includes every thing that Children ſtand in need of; this *Nature* teaches; and as they grow up in Years, their *Quality* and *Condition*, their *Capacity* and *Abilities*, both of *Body* and *Mind*, are to come into Conſideration, and they muſt be more and more inur'd to *Labour*, *Diligence*, and *Induſtry*. It is not to be thought, that *Parents* are oblig'd only to provide for their *Children*, *Money*, *Lands*, and *Houſes*, and then have done their *Duty*; they muſt alſo provide them with Abilities of *Body* and *Mind*, both to obtain, preſerve and uſe the *Benefits* they intend to beſtow upon them; they muſt accuſtom them, while young, to Application and Attention to Buſineſs; theſe things are neceſſary both to *Poor* and *Rich*, and without them the *Poor* will never be *Rich*, and the *Rich* will be quickly *Poor*: It is certain, that the *Poor* can never diſ-

charge

rge the *Duty* of Parents well to their *Children*, without
ring them to *Labour* and *Hardſhip*; that is the Proviſi-
they are only capable of making for them, and that
y are oblig'd to make. *God* gives their *Children Health*
Strength, and they muſt ſee them well employ'd and
d; that is the Portion *God* enables them to give them,
the ſooner they begin with them, and the cloſer they
ſue them to Labour, Diligence, and Induſtry, the kinder
y will be to them, the better they will provide for
m. 'Tis certain, that the pooreſt in the World are
lig'd to provide for their *Children*, according to the beſt
their Abilities, and as certain, that they can provide for
m no otherwiſe, than by accuſtoming them to *Labour*
Induſtry.

It looks at firſt like doing them no Harm, to let them
tinue *Lazy*, *Idle*, and doing nothing; and many Poor
ple are extremely guilty of this way of *Education*, ima-
ing it is a Piece of Kindneſs to their *Children*, to let
m rather *beg* their Bread than put them to *Labour* for it;
Miſtake not only Miſchievous to the *Commonwealth*, but
moſt pernicious Conſequence to their *Children*, the un-
deſt thing they can do to them; for tho' it pleaſes
m for the preſent, yet it entails on them perpetual *Mi-*
, and very often untimely *Death*, by engaging them in
cked Courſes, the ſure and ready Road to Ruin. Where-
the bringing them up to Labour, and continual Buſi-
ſs of ſome kind or other, keeps them at leaſt in a mean
ſtinency, if not in *Plenty*, and puts them in a Capacity of
erging out of their Difficulties, and bettering their Con-
ion. Poor People do really offend *God*, as well as injure
ir *Children*, by keeping them *idle*, by not inuring them
oſt conſtantly to ſuch Labours as God enables them to
ar. We know he ties them to do what they can for
ir *Children*, and they are capable of doing nothing but
s for them. Wherefore *God* has ty'd them to this; and
hey will not do this for their *Children*, St. *Paul* will tell
m, *they deny the Faith, and are worſe than Infidels.*

As for the *Richer* and *Better* ſort of People, their *Quali*
and *Condition* are alſo to be conſider'd in determining wha
Kind of *Proviſion* is to be made for their *Children*. Cuſtom and
the Uſages of the *Country* make many things *decent* and fi
which otherwiſe wou'd be *indifferent*: And Diſtinction of Co
dition and *Quality* is abſolutely neceſſary to the keeping u
Quiet and *Order* in the World. It is impoſſible for Mankind t
live in *Peace*, without a due Subordination of one Condition
to another; and tho' theſe things conſider'd in themſelve
appear neither *Moral* nor *Religious*, but Matters of *Decen*
and *Form*, yet whoſo ſets himſelf to conſider Things tho
roughly, will find that theſe Things, in Conjunction on
with another, are ſo abſolutely neceſſary to the ſecurin
Order and Peace, that without them neither Religion no
Morality could live and flouriſh in the World; and there
fore they who think meanly of theſe Things, and th
Mankind is above them, are, it may be, miſtaken in Man
kind, and underſtand not Humane Nature enough. The
who endeavour to ſubvert and overturn them, are not a
ware of the *Evils* that would enſue; it cannot be told i
what Rank of *Virtue*, *Decency*, *Honour*, and *Diſtinction*, o
Quality and *Condition* ſtand, but yet it is eaſy to ſee, tha
without theſe Things there would be nothing but *Confu*
ſion and *Diſorder* in the World: It is therefore poſſible fo
one Man to do that, by reaſon of his *Quality* and Co
dition, with Reaſon and Innocence, which another canno
do, by reaſon of his Condition, without Offence a
Blame. 'Tis poſſible for a Man of good Quality to mak
ſuch Proviſion for his *Children*, as may be truly Fault
which if a meaner Man had made, he had done well a
laudably; wherefore till Men find a *better Rule* to walk b
in theſe Caſes, than *Decency*, *Cuſtom*, and *good Fame*; the
will not do either well or wiſely to neglect and overlo
them; though one cannot aſſign them the particular Com
mand of God, which they offend againſt in ſuch Neglect

Upon theſe Accounts it may be utterly impoſſible f
any one elſe to preſcribe to a *Parent* a Rule of Proviſ

his *Children*, either as to *Kind* or to *Quality*; but it ill not be difficult for himſelf to do it, taking theſe hings in Conſideration. Only let him not be unmindful theſe two Things, that he never *Educate* his *Children* ove the Proviſion he deſigns to make for them, and that inure them to Labour, Diligence, and Induſtry, to ttention and Application as they are capable of bearing; is is common to all *Qualities* and *Conditions*; this muſt along with all *Children*, the *pooreſt* are not too *mean* for eſe *Qualities*, nor the *richeſt* above them.

Education of *Children* above the Proviſion intended to made for them, will ſlacken their Diligence and Induſ-y, upon Preſumption there will not be ſo great Occa-on for them. The Diſappointment will alſo be great and oubleſome, and the Children reap no manner of Advan-ge by it: It being much more eaſy to bear with a mean ondition conſtantly, than to fall into it from a plentiful d a good one, which is the Caſe of People better edu-ted than provided for. The ſoft and tender Uſage of em while Young, and capable of undergoing Labour d Hardſhip, is truly a Diskindneſs to them, without an ſwerable Proviſion for them afterwards. Becauſe, when-er they are left to ſhift for themſelves they are no better an expoſed, naked as it were and defenceleſs, unable to ocure a Livelihood, and in much worſe Condition than eir *Inferiors*. This is the Misfortune frequently of being rn of an *Ancient* and genteel *Family*, or of *Parents*, pre-med to be much *Richer* than they truly are. Their *ame*, *Quality*, and *Reputation* entail upon them *Miſery* and ant; they muſt be all bred, as if they were to inherit eat *Eſtates*, when their *Inheritance* is to be nothing but *Name* that does them *Miſchief*. This is not deſign'd a indneſs to the *Children*, but generally proceeds from *Pride* nd *Vanity*, which make the *Children* Mean and Miſerable deed, for fear the *Parents* ſhould be thought ſo. 'Tis ne of the unkindeſt things a *Parent* can do to breed his *ildren* up in *Delicacy* and *Softneſs*, while they are Young

and

and Strong, and then to leave them to themſelves, work their Fortune out of Weakneſs and Folly; 'tis ill for the *richeſt* Parents that are, to deal too tenderly with their *Children*, let them leave them as well provided for they can; but 'tis great Cruelty in *Parents* that are able leave them little or nothing, to leave them *Pride* and *Lazineſs*, and an Incapacity both of *Body* and *Mind* to themſelves any Service; as if the *Reproach* and *Blame* muſt unavoidably fall on theſe unkind *Parents*, were more to be reſpected and fear'd, than the *Reputation* of ving a *ſmall Eſtate*, and being unable to leave them a ſiderable *Fortune*. This is apparently preferring their *Fame* to the true and laſting Benefit of their *Children*, material Point, which is a very ill way of providing for the

And theſe People, of appearing *Faſhion* and *Quality* though to be pity'd more, are as much to be blam'd the *poorer* ſort, who will not inure their *Children* to bour and cloſe Application, becauſe their *Inability* to vide for them according to their *Quality* and *Condition* will not excuſe them for neglecting to do as they are able The Effects of this unadvis'd way of *Education* are ſo markably bad, that 'tis a wonder Men ſhould need Caution againſt it. The *Male* Children either fall into meaneſt of *Servitude*, the Refuge of the idle and unſtructed Part of Mankind, or betake themſelves in Deſp to the *Wars* abroad, or to *Robberies* at home. The *Fem* fall too often into the Hands of wicked *Tempters*, want of *Ability* to employ themſelves in honeſt Cour and an utter Incapacity of maintaining their Condition their *Poverty* making them unfit for their *Equals*, and ſoft expenſive *Education* making their *Inferiors* afraid match with them; beſides the hazard of bringing the *rit of a good Family* along with them.

Theſe are ſome of the natural Miſchiefs of a *Paren* educating his *Children* much above the Proviſion he able, or willing to make for them; ſufficient to diſcour any one from doing it, conſidering how much eaſier 'tis

adva

nce and riſe above our Hopes, than to fall from our ctations; and how much kinder it is to leave our *ren* Satisfaction and Content, if not Surprize and Plea- than Grief and Shame upon their Diſappointment.

here is alſo the oppoſite Extreme which is not to be otten, and that is a mean and ſordid *Education*, when *nts* deſign to leave or cannot help the leaving their dren a great *Fortune*. This Humour is not directly to harg'd as a *Sin*, but 'tis a ſad *Indecency*, and piece of *retion*; a thing that has often very ill Conſequences, cannot eaſily have *Good*; for the young People either g good *Reaſon* to *hope*, or finding it certain, that they one Day ſucceed to a *Fortune* ſuperior to the Condi- they are *educated* in, do either begin to deſpiſe or to ect their Buſineſs; they think themſelves above their *ing*, or imagine they ſhall ſtand in little need of its *Aſ- ce*, and upon either account ſlacken their Care and ſtry, withdraw their Minds from their proper Con- s, grow very quickly bad *Servants*, and as ſoon as come to *Liberty* and *Eſtate*, fall into all *Extravagance* make a very *ill* Uſe of both. In a word, a mean and d *Education* with the Proſpect of a plentiful Condition llow, will hardly eſcape one of theſe two *Extremes*; r by Uſe they will contract a mean and ſordid *Spirit*, in the midſt of Plenty live ſo wretched and penurious *ife*, that a mean Eſtate had been ſufficient and moſt per; or elſe there will too much Time be loſt in the they are in, they will ſhake off their Condition, be- themſelves to looſe and profuſe Courſes, and be un- e by too great *Plenty*.

A prudent *Parent* will therefore carefully avoid both e *Extremes*, and not *educate* his Children much *above* or ch *below* the *Proviſion* he deſigns to make for them; that this may not ſeem to be out of the way, it is, well conſider'd, the ſureſt means of rendering the Provi- s they make moſt ſerviceable and uſeful to their *Chil- Children* will be encouraged to proſecute their Buſi-

neſs

neſs with Induſtry and Application, knowing their Par will take care to further and help them according to *Beginnings*; and yet that ſuch Help and Aſſiſtance of ſelf will not ſuffice, without their own great Care and duſtry, which will alſo be a Spur on that ſide. They m not be wanting to themſelves no more than their *Par* will be, and then their Affairs are like to ſucceed: For they either perceive their *Parents* unable to go thro' as t begun, they are diſcourag'd, griev'd, and aſham'd, and on that grow deſperately Careleſs; or if able to do ab what their preſent Condition requires, they then grow, was before obſerv'd, intolerably Negligent, weary of t Way, and longing after Liberty, which being unſeaſonab obtained, is commonly us'd intemperately.

Parents, in making Proviſion for their *Children*, ſho firſt fit them with an *Education* ſuitable to it, keep a *Me* without either over or under doing the Matter; for ſin they are oblig'd in *Duty* to provide for them, they oug in *Reaſon* and *Prudence* to take all the Care they can render ſuch *Proviſion* the moſt ſerviceable and uſeful them.

The other thing a *Parent* ſhould not be unmindful o is this, that whatever great *Proviſion* he intends to mak for his *Children*, he do by all Means inure them to Di gence and Induſtry, to Application and Attention of *Min* theſe Qualities may chance to make ſome amends for t defect of *Money* or *Eſtate*, but no Proviſion will ſupply t defect of them. Many immerge by theſe out of great Diffi culties and Straits, and make their way to *Plenty* and *Pro ſperity*; many more for want of theſe decline from *Plent* to much *Miſery*. No *Fortune* is above them, nor can con tinue well without them. There can be no better Reaſo aſſign'd, why ſo many People of *Faſhion* are diſtinguiſh'd as much by their *Vices*, as their *Birth* and *Quality*, from their *Inferiors*, than that they are ſo ſoftly *educated*, an fall into the worſt of Hands, their *own*, ſo ſoon; there i a great deal of Care, and Time, and Money oft expended

them, but it does not ſucceed ſo well with them, be-
ſe they muſt not be preſt to any thing, they muſt take
at they will, and never be conſtrain'd to any thing La-
ious and Difficult; a cloſe Attention and Application would
ak their *Spirits* quickly, and they would never love their
ſineſs again: This is the Opinion of fond and ignorant
ople, and quickly agreed to by the *young* ones, who are al-
ys afraid of being overcharg'd as well as their *Parents*,
think their *Hearts* will break a great deal ſooner than
y will. A Miſcarriage of this kind does ſeldom or ne-
happen, if things are well enquir'd into. The Miſ-
riages are generally for want of this *Attention* and cloſe
plication; theſe ſort of People will unavoidably have *Li-*
ty enough betimes, and therefore may well bear with
ſtraint and Labour beforehand for a *Seaſon*. If they are
t taught how to employ their *Time* in ſomething fit and
orthy of them while they are *Young*, they will never
ow how to do it when they grow up, and are wholly
ſters of it; wherefore *Parents*, who are not only careful
provide *Eſtates* for their *Children*, do really forget half
their Buſineſs, which is to fit their *Children* for their
tates.

Now ſince it is neither fit or decent, or at leaſt not Cuſ-
mary to put theſe People of *Quality* to *Trades* or ſettled
llings, it muſt needs be worſe with them, than their *In-*
riors, if they have not ſomething equivalent to ſuch
mployments, to quicken their *Induſtry* and *Diligence*, to
ep them buſy'd and amus'd, as profitably as they can, to
ure them to the *Labours* of the *Mind*, and fit them for
rvices, that may in time be proper for them. There is
o body but is born and oblig'd to ſerve his *Country* in ſome
apacity or other, and they who are moſt at Liberty from
eir *Natural* and Domeſtick Neceſſities, whoſe Bodies are
ot ty'd to Labour, and earn the Suſtenance of a Family, are
oſt oblig'd to give their Service to their *Country*, becauſe
ey have moſt Leiſure and fewer *Avocations*; and this the
oſt Profuſe and Negligent, the moſt Voluptuous, Idle
and

and Unſerviceable *Creatures* of *Quality* that are, k
not how to deny. They are always ready to own
Obligation to ſerve their *Country* in Offices of Honou
Advantage; but then 'tis certain, that they ought to b
and qualify'd to diſcharge thoſe *Duties* to the *Publick*, w
they can never be, unleſs they are bred up, while Y
in a moſt diligent induſtrious Purſuit of ſuch *Attainm*
as will qualify them for ſuch Services.

If *Parents* were as much oblig'd to ſeek their *Chil*
Miſchief as they are to provide well for them, and w
to ſtudy long for it, they could not find a more effec
Way of doing it, than by breeding them up in *Idlenes*
Softneſs, leaving them to themſelves, and to their na
Liſtleſsneſs; neither charging their *Memory* nor quick
their *Invention*, nor trying their *Judgment*, nor put
them to any Strait or Difficulty; they would without
further Trouble be undone; for under all theſe Prejud
the *Soul* will ſtill be active to Miſchief: The natural In
nations will unqueſtionably ſway, for there is neither R
ſon nor Employments to hinder them, which are the o
things we have to oppoſe to the Importunity of Temp
tions. *How can I do this Thing and Sin againſt God*, is
Argument of great Religion; but to be well emplo
and full of honeſt Buſineſs, is much a greater *Security*,
as much as 'tis better to be *deaf*, than parly with the
vil, when he is laying Snares and trying to corrupt
By doing *nothing* you ſhall quickly learn to do *Evil*. I
the *Stair* below it, and you cannot miſs of ſtepping on
the Senſes are awake to every thing that calls, ready to
tertain all evil Motions and Suggeſtions, to comply w
all Deſires, and in a word, to fall into all the Snares t
are laid for them.

Now tho' theſe Matters do not look at firſt Sight,
if they any ways belong'd to making due Proviſion
Children, yet Experience will quickly ſhew, that all P
viſion elſe, without this Care, will either be to none or
little purpoſe. A great *Fortune* will only prove a gr

Tempta

ptation to *Folly* and *Extravagance*, unleſs the Mind be
ed to it, and prepared to uſe it well and wiſely, it will
y ſerve to expoſe them to the greateſt Scorn and Con-
pt, and ſhew their Weakneſs more Conſpicuouſly;
s the Kindneſs *Parents* are ſo forward to expreſs in a-
ſſing great *Eſtates* for their *Children*, will not be ſo tru-
beneficial to them as they deſign it, unleſs they alſo take
re Care about their *Education*, by inuring them to *Dili-*
ce and *Induſtry*, by accuſtoming them to cloſe *Applica-*
and *Attention* to whatever they are about, though
an and inconſiderable; for by theſe Means they will con-
t good *Habits*, and be fitted for Buſineſs of greater *Mo-*
nt, when it comes upon them. That certainly muſt
he beſt Proviſion for Children which will ſtand them
he beſt ſtead in all Conditions, which will help them to
themſelves from *Meanneſs* to *Sufficiency* or *Plenty*, to
vent a Fall, or to bear it well and to recover it again;
is the Benefit of a good *Education*, the being accuſ-
'd to Pains and Labour, both of *Body* and *Mind*, while
ng, pliable, and ſuſceptible of Impreſſions; wherefore
ſhould be provided for in the firſt Place, this is to be
Bottom and Foundation, upon this we may build what-
good we will; for 'twill bear it, and without it all the
will fall to nothing.

Tho' the preceding Reflexions ſeem to be addreſt more
icularly to the *Father*, yet the *Mother* is all along as
underſtood; and where the Education of the *Chil-*
falls to her Charge, the ſame is her *Duty*, the ſame
be her Care, not only in the *educating* but in the whole
duct of a *Parent* towards a *Child*.

Some *Parents* carry themſelves towards their Children,
f they thought themſelves under no Obligation to ob-
e any Meaſures with them, and might uſe them as
pleas'd; they ſeem not to have any Regard to the
mmand of God, *Fathers provoke not your Children to*
th; they arbitrarily give them all manner of Provoca-
s, and do not conſider that they are by that *Text*

enjoin'd to be pitiful and gentle, complying with all t
Infirmities of the *Children*, and in their ſeveral *Ages* pr
portioning to them ſeveral *Uſages* according to their Ne
and *Capacities*. You, who are *Parents* of *Children*, mi
above all things to ſeaſon their *Younger* Years with pr
dent and pious Principles, make them in love with *Virt*
and habitually ſo before they come to chooſe and diſce
Good from *Evil*, that their Choice may be with leſs Di
culty and Danger. Provide for them wiſe, learned, a
virtuous *Tutors*, good Company and Diſcipline; for 'ti
great *Folly* to heap up much Wealth for *Children*, and n
to take care that they are qualified to make a good U
of it.

Parents muſt give good Examples, and obſerve a Re
rent *Deportment* before their *Children*, with all thoſe I
ſtances of *Charity* which uſually endear each other, *Sw*
neſs of *Converſation*, *Affability*, frequent Admonition;
ſignifications of *Love* and *Tenderneſs*, *Care* and *Watchf*
neſs, muſt be expreſs'd towards them, that they may lo
upon their *Parents* as their *Friends* and *Patrons*, their *Defe*
and *Sanctuary*, their *Treaſure* and their *Guide*. And by t
way, I muſt obſerve that much of this tender Care a
natural Affection is loſt by *Mothers* neglecting to *nurſe* th
Children themſelves. Nothing can excuſe their not do
it, but a Diſability, Sickneſs, Danger, or publick Nece
ty. No *Quality* can be pleaded in Bar of this Duty, wh
Nature obliges every Mother to diſcharge.

Something has already been ſaid of the *Education*
Children, and of the Proviſion *Parents* ſhould make
them, which St. *Paul* calls a *laying up for their Child*
The enabling them by competent Portions, or good Trad
Arts, or Learning, to ſuſtain themſelves decently in th
Paſſage thro' this World, that they may not be expos'd
Temptation, to beggarly or unworthy Arts: And tho' t
muſt be done without *Covetouſneſs*, without impati
and greedy Deſires of making them *Rich*, yet it muſt
done with much Care and great Affection, with all rea

able Proviſion, according to our Power; and if we can, without *Sin*, we ſhould improve our *Eſtates* for them, that alſo is part of the *Duty* we owe to God. This *Rule* is to extend to all that deſcend from us, tho' we have been overtaken in a Fault, and have *unlawful* Iſſue. They alſo become part of our Care, yet ſo as not to injure the Production of the *lawful* Bed.

Parents muſt, according to their *Power* and *Reaſon*, provide *Husbands* or *Wives* for their *Children*; in which they muſt ſecure *Piety* and *Religion*, and the *Affection* and *Love* of the intereſted Perſons. After theſe, let them make what Proviſion they can for other Conveniences and Advantages; ever remembring, that they can do no injury more afflictive to the Children, than to join them with Cords of a diſagreeing Affection. It is like tying a *Wolf* and a *Lamb*, or planting the *Vine* in a Garden of *Coleworts*. Let them be perſuaded with reaſonable Inducements to make them willing, and to chooſe according to the *Parents* wiſh, but at no hand let them be forced: For as a Learned and Pious Prelate ſays on this occaſion, *Better to ſit up all Night, than to go to Bed to a Dragon.* The Duty of *Parents* to their *Children*, as to their providing for their *Nouriſhment*, begins from the very Birth, and continues 'till the Child be able to perform it of himſelf. 'Tis a Leſſon taught by *Nature*. Even the *Savage* Beaſts have a great Care and Tenderneſs in nouriſhing their Young, and therefore may ſerve to Reproach and Condemn all Parents who ſhall be ſo unnatural as to neglect this. And much more do they deſerve Reproach, who take no care of their Childrens Souls. The Devil will be diligent enough to inſtil into them all Wickedneſs and Vice, even from their *Cradles*; and their being in all our Natures ſo much greater Aptneſs to *Evil* than to *Good*, there's need of great Watchfulneſs to prevent thoſe Endeavours of that *Enemy of Souls*, which can no way be done, but by poſſeſſing them at firſt with good things, breeding in them Love to *Virtue*, and a Hatred of *Vice*, that ſo when the

Temptations come, they may be arm'd againſt them; this ſurely is above all things the Duty of Parents to look after, and the neglect of it is a horrible Cruelty. We juſtly look upon thoſe *Parents* as moſt unnatural Wretches, that take away the Life of their *Child*. But alas! that is *Mercy* and *Tenderneſs*, compar'd to this of neglecting his *Education*; for by that they ruin his Soul, and make him miſerable eternally. God knows there are Multitudes of ſuch cruel *Parents*, that thus give up their *Children* to be poſſeſs'd by the Devil, for want of an early acquainting them with the ways of God. How few indeed are there who do conſcionably perform this Duty? That is but too apparent, from the ſtrange Rudeneſs and Ignorance that is generally among *Youth*; the *Children* of thoſe who call themſelves *Chriſtians* being frequently as ignorant of *God* and *Chriſt*, as the meereſt Heathens. But whoſoever they are that thus neglect this great Duty, let them know, that 'tis not only a fearful Miſery they bring upon their poor *Children*, but alſo a terrible Guilt upon themſelves. For as God ſays to the careleſs Watchman, *that if any Soul periſh* by his Negligence, *that Soul ſhall be required at his Hands:* So ſurely will it fare with all *Parents*, who have this Office of *Watchmen* intruſted to them by God over their own *Children*. To make the Seed of Virtue thrive and flouriſh in our *Children*, to make them take Root downward, and bear Fruit upward, there are requir'd Encouragement and *Correction*: We ſhou'd endeavour to make Children in Love with their Duty, by offering them *Rewards*; and when they do well, we ſhould encourage them to go on. It is an ill courſe ſome *Parents* take, who think they muſt never appear to their *Children*, but with a Face of *Sourneſs* and *Auſterity*. To be harſh and unkind to them when they do well, as if they do ill, is the ſure way to *provoke them to Wrath*, and then St. *Paul* tells us what will be the Iſſue of it: They will be diſcouraged, they will have no Heart to go on in any good Courſe when the Parent affords them no Countenance. But when

Encourage

Encouragement will do no good, *Correction* becomes Seaſonable; when all fair Means and Perſuaſions prevail not, there is then a neceſſity of uſing ſharper; and let that be firſt try'd in Words, I mean, not by railing and foul Language, but in ſober, yet ſharp *Reproof*. And if that fail too, then proceed to *Blows*. 'Tis a cruel Fondneſs to ſpare a few *Stripes*, and venture thoſe ſad Miſchiefs which commonly befal the *Child* that is left to himſelf. *Correction* muſt be given in ſuch a manner as may be likely to do good; it muſt be timely, the *Child* muſt not be ſuffer'd to run on in any *Ill*, 'till it has got a *Habit* and a *Stubbornneſs* too. This is a great Error in many Parents: They will let their Children alone for ſeveral Years to do what they liſt, permit them to lye, to ſteal, without ever ſo much as rebuking them; on the contrary, they will too often pleaſe themſelves to ſee the witty *Thefts* of the *Child*, and think it matters not what they do while they are little; but alas! all that while the *Vice* gets *Root*, and that many times ſo deep a one, that all they can do afterwards, whether by *Words* or *Blows*, can never pluck it up. *Correction* muſt be moderate, as well as timely; it muſt not exceed the Quality of the *Fault*, nor the *Tenderneſs* of the *Child*: Neither muſt it be given in a *Rage*; if it is, it will not only be in danger of being immoderate, but will loſe its Effects upon the *Child*, who will think he is corrected, not becauſe he has done a Fault, but becauſe his *Parent* is Angry, and ſo will rather blame the *Parent* than himſelf; whereas on the contrary, care ſhould be taken to make the Child as ſenſible of the *Fault* as of the *Smart*, without which he will never be thoroughly amended.

After *Children* are grown up, and are paſt the Age of *Education*, there are yet other Offices for the *Parent* to perform to them; the Parent is ſtill to watch over them in reſpect of their *Souls*, to obſerve how they practiſe thoſe *Precepts* which were given them in their *Education*, and accordingly to Exhort, Encourage, or Reprove, as he finds occaſion.

So alſo for their outward Eſtate, Parents are to put them into ſome Courſe of living in the World. If God has bleſs'd them with *Wealth*, according to what they have they muſt diſtribute to their Children, remembring, that ſince they were the Inſtruments of bringing them into the World, they are, according to their Ability, to provide for their comfortable living in it. Unnatural are thoſe Parents, who, ſo they may have enough to ſpend in their own Riot and Exceſs, care not what becomes of their *Children*, never thinking of providing for them 'till themſelves be dead; heap up perhaps great matters for them againſt that time, but in the mean while afford them not ſuch a Competency, as may enable them to live in the World. There are ſeveral Miſchiefs come from this. It leſſens the Child's Affection to his *Parent*, which ſometimes proceeds ſo far, as to make him wiſh his *Death*: A Fault however, which no Temptation can excuſe in a *Child*; yet 'tis alſo a great Fault in the *Parent* to give that *Temptation*. It puts the *Child* upon Shifts and Tricks, many times diſhoneſt ones, to ſupply his Neceſſities: This is doubtleſs a common Effect of it. The Hardneſs of Parents has often put Men upon unlawful Courſes, which, when they are once acquainted with, they perhaps never leave, tho' the firſt Occaſion ceaſes: Wherefore Parents ought to beware how they run them upon theſe Hazards. Beſides, the Parent loſes that Contentment which he might have in ſeeing his Children live proſperouſly and comfortably, which none but an errant *Earth-worm* would exchange, for the vain imaginary Pleaſure of having Money in his *Cheſt*. There is yet another thing to be heeded by *Parents*, in providing for their *Children*, which is, that they get honeſtly what they make their Portion; elſe 'tis very far from being a *Proviſion*. There is ſuch a Curſe goes along with an ill-gotten Eſtate, that he who leaves ſuch a one to his Child, does but cheat and deceive him; makes him believe he has left him Wealth, but has withal put ſuch a Canker in the Bowels of it, as is ſure to eat it out. This is ſo common an

Obſervation,

Obſervation, that one need ſay nothing to confirm the Truth of it. Would God it were as generally laid to Heart, as it ſeems to be generally taken notice of; Parents wou'd then ſurely not account it a reaſonable Motive to unjuſt Dealing, that they may thereby provide for their *Children*. This is not a way of providing for them; 'tis the way to ſpoil them of whatever they have lawfully gather'd for them: The leaſt Mite of unlawful *Gain* being of the Nature of Leaven, which ſours the whole *Lump*, bringing down Curſes upon all a Man poſſeſſes. Let all Parents then ſatisfy themſelves with ſuch Proviſions for their Children, as God ſhall enable them honeſtly to make, aſſuring themſelves, how little ſoever it be, 'tis a better Portion than the greateſt Wealth unjuſtly gotten. They muſt not let the Care of providing *Fortunes* for their *Children*, make them Negligent in the Care of their Souls Concerns: always minding, that a good *Example* teaches better than *Precept*, eſpecially where the Perſon is one to whom we bear a Reverence, or with whom we have a continual Converſation, both which uſually meet in a *Parent*. It is therefore a moſt neceſſary Care in all *Parents*, to behave themſelves ſo before their *Children*, that their *Pattern* may be a Means of winning them to *Virtue*. But alas! this Age affords little of this Care; it is ſo far from it, that there are none more frequently the Inſtruments of corrupting *Children*, than their own *Parents*; and indeed how can it be otherwiſe? while Men give themſelves Liberty to all Wickedneſs, 'tis not to be hop'd, but that the Children which obſerve it, will imitate it. The *Child* that ſees his *Father* drunk, will ſurely think he may be ſo too as well as his *Father*: So he who hears him ſwear, will do the like; and 'tis the ſame in other *Vices*. If any Parent that is thus wicked himſelf, ſhould happen to have ſo much more Care of his *Child*'s Soul than his own, as to forbid him the Things which himſelf practiſes, or correct him for the doing them; 'tis certain, the Child will account this a great Injuſtice in his Father, to puniſh him for that which himſelf freely does, and ſo

he is never likely to be wrought upon by it. This Consideration lays a moſt ſtrict *Tie* upon all *Parents* to live Chriſtianly, for otherwiſe they do not only hazard their own Souls, but thoſe of their Children alſo, and as it were, purchaſe an Eſtate of Inheritance in *Hell*.

Parents ſhou'd, by daily and earneſt Prayers, recommend their *Children* to God's Protection and Bleſſing, and be in their own Perſons ſo Pious, that a Bleſſing may deſcend from them upon their Poſterity. This is often promis'd in Scripture to godly Men, their *Seed ſhall be bleſſed*. Thus in the ſecond Commandment God promiſes *to ſhew Mercy to the thouſandth Generation of them that love him and keep his Commandments*. And it is very obſervable in the *Jews*, that tho' they were a ſtiff-neck'd Generation, and had very grievouſly provok'd God, yet the Righteouſneſs of their Forefathers, *Abraham*, *Iſaac*, and *Jacob*, did many times move God to ſave them from Deſtruction. On the other ſide, we ſee that even good Men have far'd the worſe for the Iniquity of their *Fathers*. Thus when *Joſiah* had deſtroy'd *Idolatry*, reſtor'd God's Service, and done Good beyond all the *Kings* that were before him; yet there was an old Arrear of *Manaſſeh* his Grandfather, which this Piety of his could not blot out, but God reſolves to caſt *Judah alſo out of his ſight*. If therefore *Parents* have any Kindneſs towards their *Children*, any real Deſire of their Proſperity, let them take care by their own godly Life, to entail a Bleſſing upon them.

Something has been obſerv'd of the Uſe of the Power of *Parents* over their *Children*, that it ſhou'd be by *Equity* and *Moderation*. To which may be added, that they ſhould not oppreſs them with unreaſonable Commands, only to exerciſe their own Authority, but in all things of weight, to conſider the real Good of their Children, and to preſs them to nothing which may not conſiſt with that. As far as this Rule relates to the Marriage of their Children, I cannot forbear ſaying, that many, who have been otherwiſe good *Parents*, have in this been exceedingly to-

blame.

blame. Out of an Eagerneſs of beſtowing them *wealthily*, they force them to marry againſt their Inclinations, which is a great Tyranny, and frequently betrays them to a multitude of Miſchiefs; ſuch as all the Wealth in the World cannot repair. There are two things which *Parents* ought eſpecially to conſider in the matching their *Children*; how they may live *Chriſtianly*, and how they may live *Comfortably*. They muſt chooſe a Virtuous and Pious Perſon to link them with; and tho' a Competency of *Eſtate* may be neceſſary to be regarded, yet ſurely Abundance is no way requiſite, and for that reaſon ſhould not be too vehemently ſought after. What much more tends to the Happineſs of the State, is the mutual Kindneſs and Liking of the *Parties*, without which Marriage is of all other the moſt uncomfortable Condition; and therefore no *Parent* ought to thruſt a *Child* into it. Theſe Conſiderations of the *Duty* of *Parents* to their *Children*, have Relation to thoſe of both Sexes. But ſince the *Daughters* fall more eſpecially under the *Mothers* Care, it may not be improper to apply a Word or two to the Parent, with particular Regard to them. *Softneſs* is a Fault which Ladies are generally bred up with, and which not a few take a great deal of *Pride* in. This yet is attended with abundance of very bad Conſequences: And they that are thus bred, are ſure to create, in the future courſe of their Life, much Uneaſineſs and Trouble, both to themſelves and to all that are about them; they being made by it incapable, for ever afterwards, of a firm and regular Conduct, and ſo muſt needs fall into a great number of Miſtakes and Extravagances, which will be apt to expoſe them to Scorn and Ridicule. The tender Sap, as it is called, is thus in the greateſt of Dangers from an excеſs of Tenderneſs, if not betimes ſecured againſt it by a prudent *Education:* Wherefore it is a fatal Error to bring up Girls with ſuch a Delicateneſs and Timorouſneſs, as are ordinarily cheriſh'd in thoſe of better Quality; ſince they are hereby incapacitated for a Life of Reaſon and Virtue, and can never expect to be happy under any Circumſtances

whatſoever. You may obſerve, that there is commonly a great deal of *Affectation* in this at firſt ſight, as there is afterwards of *Habit*. How affected often are thoſe *Tears* which they bring forth at ſo cheap a Rate? And how eaſily do they get a Cuſtom of *weeping* upon every Occaſion as they pleaſe? You may diſcern in ſome of them a ſort of a diſguis'd Pleaſure to appear ſtartled almoſt at every thing, and to impoſe upon others as if they were frighted indeed: And in theſe ill-grounded Fears, which were at firſt put on affectedly, they grow at length ſo habituated by *Cuſtom*, as never to be free from their *Torment*, whence they are preſently diſorder'd by every petty Accident, and run away from a *Shadow*, as if they were out of their *Wits*. Now the Contempt of ſuch *Affectations* may ſerve much to correct them; and ſince *Vanity* has therein ſo great a part, you can never do better than to laugh them out of this *Folly*, and to repreſent to them all ſuch Practices as ridiculous and as deſpicable as they are in themſelves.

It is neceſſary, in like manner, to repreſs in them betimes, all paſſionate *Loves*, little *Jealouſies*, exceſſive *Compliments* and *Flatteries*, ſtrange *Tranſports*. All this ſpoils them, and teaches them to look on whatever is *Grave* and *Serious*, as too *Dry* and *Sour*. It is alſo expedient to try to make them ſtudy how to ſpeak always in as ſhort and conciſe a manner as they can: True Wit conſiſts in retrenching all uſeleſs Diſcourſe, and in ſaying a *great deal* in a *few Words*; whereas moſt *Women* ſay *little* in a *great many*; they take Eaſineſs of Speech and Vivacity of Imagination for Wit; they never uſe themſelves to chooſe their Thoughts; they put them not into Order, with reſpect to what they are to ſpeak about. They are generally paſſionate in almoſt every thing they ſay; and no wonder if Paſſion makes them talk a great deal too much. In the mean while nothing very good can ever be expected from a *Woman*, unleſs ſhe be brought to conſider before ſhe ſpeaks what is to follow next; to examine well her Thoughts, to explain them

them after a ſhort and eaſy manner, and that done, to be able to hold her peace.

There is another thing which contributes very much to the long-winded Diſcourſes of moſt Women, which is, that they are *Artificial*, and uſe long Windings and Fetches to come to their Point, as being taken much with a little ſort of Craftineſs and petty Cunning, by which they think to arrive at their Ends. And how ſhou'd they not be taken therewith, if they have been *Educated* to know no better, and have not been inſtructed in another ſort of Prudence? ſince this is the firſt thing that Example and bad *Education* have taught them. This *Artificialneſs* is attended with ſome very dangerous Conſequences, and therefore ought to be carefully corrected by Simplicity and *Frankneſs*, which have certain Charms in them that win our Confidence, beyond all the Arts in the World.

Women have beſides a natural Flexibleneſs, ſo as to be able to act any Part. Tears coſt them nothing, their Paſſions are quick, and their Knowledge exceeding ſhort and limited. Hence it is, they neglect no means by which they think they can ſucceed; and thoſe means, which wou'd not be lik'd by Perſons of a more regular Temper, appear to them both lawful and good. They hardly ever take the Pains to examine, whether ſuch a thing is to be deſir'd, but are always very Induſtrious to attain it. Beſides, they are Baſhful, and full of *falſe Modeſty*, which is alſo a Spring of Diſſimulation. The means of preventing ſo great a Mischief as this, is to avoid carefully the putting them on any Neceſſity for it; and to accuſtom them to ſpeak frankly and ingenuouſly what they think, as to all lawful Matters. They ſhould be at liberty to teſtify freely their diſlike, when they are diſpleaſed: They ſhould not be forc'd to appear as if they had a liking for ſome Perſons, or for ſome Books, which in reality they have not.

When they are ſo unhappy as to have got an Habit of diſguiſing their Opinions, the way to let them ſee the *Folly* of

of it, is to inſtruct them ſolidly in the *Maxims* of true *Prudence*: As the Means of diverting their *Reliſh* from the frivolous Fictions of *Romances*, is to give them a true Taſte of uſeful and delightful *Hiſtories*. If you allow them not a regular *Curioſity*, they will have a diſorderly one; and if you do not form their *Minds* to *true Prudence*, they will adhere to the *falſe*, which is *Craft*.

Shew them by *Examples*, that without Deceitfulneſs we may be Diſcreet, Cautious, and Diligent in the lawful ways of gaining our Point: Tell them, that the principal part of *Prudence* conſiſts in ſpeaking little, in conſidering the Proportion of the *Means* to the End, and in being more diffident of our ſelves than of others; but not in making feign'd Diſcourſes, and ſhifting of Perſons. Uprightneſs of Conduct, and the univerſal Reputation of *Probity*, attract more Confidence and Eſteem, and conſequently at the long run, procure more Advantages even in temporal Matters, than winding and crooked Methods.

Make them ſee how much this judicious Probity does diſtinguiſh Parents, and render them fit for the greateſt Undertakings. And on the other hand ſhew them how contemptible is all that which *Craft* does ſeek after; it being either a Trifle that one dares not ſpeak for, or elſe it is a pernicious *Paſſion*. When we wiſh for that which we ought to wiſh for, we deſire it openly, and ſeek for it by the right ways, and with Moderation. What is there more ſweet, more eaſy, or more convenient, than to be ſincere, open-hearted, always quiet, always at Peace with our ſelves and others, and have nothing to fear or to invent? whereas diſſembling Perſons are continually in Agitation, in Remorſe, in Danger, and in the deplorable Neceſſity of covering one *Craft* by an hundred others.

Beſides, with all this ſhameful Uneaſineſs, Perſons of a crafty Temper can never avoid thoſe very Inconveniences which they labour to ſhun: Sooner or later they are known for what they really are. If in ſome particular Caſes they may over-reach the greateſt part of thoſe they

may

ay have to deal with, yet they cannot do it in the main. ctions of their Life; they are by one thing or other al- ays found out; and very commonly they are alſo caught y thoſe very Perſons they deſign'd to put upon. Some ake a ſhew of being dazzled by them, that they may e their Tricks the better, and ſo they believe themſelves teem'd, while they are but deſpis'd: But if they ſhould rove ſomewhat lucky, at beſt they are ſure to lie under uſpicions. They warn Mankind to ſtand upon their uard. People will be as much afraid of their Company s if they had the *Plague*; and whether the Diſeaſe be al or imaginary, there is no Phyſick that will be able to ure it. Upon this you ought to preſs them to conſider, hat can be more contrary to the Advantages, which a rudent Love of one's ſelf ought to aim at, than to ſee ne's ſelf always ſuſpected by every one. Diſcover theſe ings to 'em by little and little, according to the Occaſions, e Needs, and the Capacity of the *Tempers* you have to al with. Obſerve alſo to them, that *Craft* proceeds al- ays from a mean *Spirit*. We are *crafty* and *tricking* on- when we deſire to be conceal'd; either not being ſuch we ought to be, and deſigning what we ought not to eſign; or elſe when deſigning lawful Matters, we take t unworthy or unlawful Means to accompliſh them, d this for want of knowing thoſe that are Worthy and onourable. Tho' the latter betrays indeed a greater eakneſs of Spirit, yet there is the ſame Littleneſs of oul in both of theſe; but nothing is ſo much to be ty'd as the Proſecution of what is lawful by unlawful ourſes.

Teach Children betimes to obſerve the Impertinence of y little Crafty *Tricks* which they ſee practis'd, with the ontempt which they deſervedly bring on thoſe who ommit them, and be ſure to make them aſham'd of emſelves, whenever you catch them in any thing that is e *Diſſembling*. You will do well to deprive them from ime to Time of that which they love, if they ſeek to

come

come at it by *Craft*, but then declare they ſhall have it when they ask for it plainly. Neither be afraid of bearing with their little Infirmities, but give them the Courage of letting you ſee them, which elſe it may be an hard Task to diſcover. Shame, when wrong plac'd, is a very dangerous Miſchief, and can hardly be cur'd, and if not taken heed to, will render all the reſt incurable.

Teach them the Folly of thoſe wretched Subtleties and Shifts, by which ſome contrive to have others deceiv'd: But in ſuch a ſort as they think they ſhall be able to ſatisfy their own Conſciences, that they did not deceive them. There is even greater Baſeneſs, and fouler Play in theſe *Refinings*, than there is in the very common Cheats; the others make comparatively an honeſt Practice, if one may ſo ſay, of *Craft*, but theſe add to it a new Diſguiſe, the better to authorize it: Tell them that *God* is *Truth* itſelf, that therefore to play with Truth is all one as to play with God; that they ought to be ſtrictly punctual and exact in their Words, and to ſpeak but little, that nothing may be ſpoken by them but what is fit, and with reſpect always had to the ſtrict *Truth*.

For this Reaſon a particular Care muſt be taken not to imitate thoſe who fondly applaud Children, when they obſerve them to ſhew a kind of *Wit* in ſome petty Craft. On the contrary, you muſt be ſo far from commending in them thoſe little *Tricks*, as Inſtances of their *Wit*, that you muſt rather ſeverely chide them upon all ſuch Occaſions, and overthrow all their *Artifices*, meerly becauſe they are ſo, that Experience may leave in them a diſguſt for thoſe Contrivances for the future. By praiſing them for ſuch Faults, as the manner is generally, it is not ſtrange if they become at laſt perſuaded, that to be *prudent* and to be *crafty* are all one. But to come particularly to the Duty of a *Mother* in the Education of her Daughter, I ſhall give ſome Directions which I met with in the Writings of a very Eminent *Prelate*.

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1. Be ſure to ſtudy well her *Conſtitution* and her *Genius*.

2. Follow Nature, and proceed eaſily and patiently.

3. Suffer not Servants to terrify her with Stories of *Ghoſts* and *Goblins*.

4. Uſe not Monſtrous Fictions to divert her with, but either ingenious *Fables* or real *Hiſtories*.

5. Give her a fine pleaſing Idea of *Good*, and an ugly frightful one of *Evil*.

6. Keep her to a good and natural Regimen of *Diet*.

7. Obſerve ſtrictly the little Seeds of *Reaſon* in her, and cultivate the firſt Appearances of it diligently.

8. Watch over her Childiſh *Paſſions* and *Prejudices*, and labour ſweetly to cure her of them.

9. Never uſe any little *diſſembling* Arts, either to pacify her, or to perſuade her to any thing you would have her.

10. Win her to be in Love with *Openneſs* in all her *Acts* and *Words*, and fail not to inſtil into her an Abhorrence of all *Serpentine* Wit.

11. If ſhe be a brisk witty *Child*, do not *applaud* her too much.

12. If ſhe be a dull heavy *Child*, do not diſcourage her at all.

13. Seem not to admire her *Wit*, but rather ſtudy by all Means to rectify her Judgment.

14. Endeavour to fortify her *Reaſon* early, and be ſure to avoid the inflaming of her *Imagination*.

15. Uſe her to put little *Queſtions*, and give her as proper and ſhort *Anſwers* as you can.

16. Put *Queſtions* your ſelf to her, as it were in *Play*, and encourage her to *anſwer* you.

17. Slip no Occaſion to fore-arm her well againſt the Vanity of *preſuming* and *pretending*.

18. Inſinuate into her the *Principles* of *Politeneſs* and true *Modeſty*, and Chriſtian Humility.

19. Permit her not to *mimick* Perſons, nor pleaſe her with *ridiculing* Things.

20. Let her not have any bad *Examples* to converſe with, either among the Servants, or among her Companions and Play-fellows.

21. Try by all Means to make her in Love betimes with Perſons of *Honour* and *Virtue*, and propoſe them to her *Imitation* in ſuch a Manner as may be moſt grateful.

22. Before all Things inculcate upon her that moſt honourable Duty and Virtue of *Sincerity*.

23. Be ſure to poſſeſs her with the Baſeneſs and Vileneſs of telling a *Lye* on any Account.

24. Make her ſenſible of the great Evil and Danger of *Cowardiſe*.

25. Fail not to make her ſee the Weakneſs of many *Womaniſh* Arts and Manners, that ſhe be not unawares corrupted or beguiled by them.

26. Shew her the Unreaſonableneſs and Deformity of *Rage* and Anger.

27. Set before her the ſeveral Exceſſes of all the *rougher Paſſions* in the moſt ugly Shapes that you can.

28. Set alſo before her the fooliſh Tranſports of the *ſofter Paſſions*, to be laught at by her.

29. Be diligent in obſerving the firſt Appearances of *Evil* in her, and do all that in you lies to check the very *buddings* of *Vice* and *Folly*.

30. Study well the Rules of *indirect* Inſtruction, and apply them ſolidly on every Occaſion.

31. Acquaint her, in the moſt pleaſant and inſinuating Manner, with the *Sacred Hiſtory*, nor let it ſeem her *Leſſon* but her *Recreation*.

32. Inſtil in like Manner into her the Principles of *true Religion* according to her Capacity, in the moſt familiar and diverting way.

33. Give her, or rather *draw* from her, ſolid and plain Proofs of the Diſtinction between *Soul* and *Body*; of the *Exiſtence* and *Spirituality* of *God*, of his *Attributes* and *Perfections*, of the *Creation* of the *World*, of the Soul's *Immortality*.

rtality, of the Original and Nature of *Sin*, of the Neceſ-
y of *Grace*, of the *Covenant* in *Chriſt*, and of future *Re-*
rds and *Puniſhments*.

34. Set before her the Goſpel in its *Simplicity* and *Purity*,
d the great Examples of *Antiquity* unſophiſticated.

35. Fence her prudently againſt *Superſtition*, and the
uſes and Corruptions that are every where crept into
ligion.

36. Explain to her the Nature and Obligation of the
ptiſmal Vow.

37. Prepare her in the beſt Manner for *Confirmation*.

38. Animate her, and inſtruct her for the holy *Com-*
union.

39. Particularly inform her in the Duties of a *ſingle* and
rry'd State.

40. Tutor her in all that relates to *Marriage*, as an holy
dinance of God, for the forming of *Saints*.

41. Teach her with all *Gentleneſs* to remark the ſeveral
ults and *Miſtakes*, which are by Women of all Ranks
mmonly committed in their Conduct of Life, and how
is to guard herſelf againſt them.

42. Make her acquainted, if ſhe be to live at *Court*,
th the *Miſtakes* in Life there committed, and the proper
ties that will be required of her in ſuch a *State*.

43. Let her be prepar'd for the *Duties* and *Employments*
a *City-life*; if her Lot ſhou'd be among the Citizens.

44. See ſhe be inform'd aright in all that belongs more
ly to a *Country-life*, if ſhe be likely to live at a Diſ-
ce from City and Court.

45. Diſcreetly check her longing Deſires after Things
ſant, and uſe her to frequent Diſappointments.

46. Inſtruct her thoroughly in the general Principles
d Rules of *Juſtice* and *Equity*, and accuſtom her to ap-
them.

47. Shew her wherein the true *Wit* and true *Decorum*
conſiſt, and how to diſtinguiſh them from the counter-
and affected.

48. Make

48. Make her underſtand the *True* and *Falſe* Modeſty and the Danger of being impos'd on by *this* under the Maſk of *that*.

49. Take care to fence her againſt the Perils of *Curioſity*, and eſpecially againſt all ſuperſtitious Enquiries concerning what is Future.

50. Put her upon the Exerciſe and Practice of Religion and Virtue, in ſuch Inſtances as her Underſtanding and Age are capable of.

51. Let her be inſtructed to do every thing *ſeaſonably* and in *Order*.

52. Whatever ſhe is ſet to do, let her ſtudy to do it well, and peaceably, and quietly.

53. Teach her to improve every thing, that nothing may be loſt or waſted.

54. Permit her not to hurry herſelf about any thing.

55. Let her always be employ'd about what is *Profitable* or *Neceſſary*.

56. Let nothing of what is committed to her Care, be ſpoil'd thro' her Neglect.

57. Let her *eat* deliberately, chew well, drink in moderate Proportions, and at ſeveral Times in the middle of a Meal, rather than once largely.

58. Let not her Appetite be forc'd with Wines, Pickles or Sauces.

59. Let her not eat or drink *preſently* after Exerciſe, or when ſhe is hot, nor let her uſe Exerciſe either of *Body* or *Mind* too ſoon after a Meal.

60. Let her uſe *Exerciſe* in the Morning, give over a little before Dinner, and alſo in the Evening before Supper.

61. Let her pleaſe her own Fancy in it, but always ſecure Decency; never let her be violent at it, or continue too long.

62. Uſe her to riſe betimes in the Morning, and ſet before her, in the moſt winning and eaſy Manner, the Order for the whole Day, yet ſo as it may not appear

e a *Task* impos'd, but rather a *delightful* Management
ime.

3. Sweetly remonſtrate to her, how abſurd it is for an
nortal Spirit of an *Heavenly* Original, to be a Drudge
he Affairs of the Body, or to ſink down into the
, and its Pleaſure.

4. Repreſent to her the noble Simplicity of the An-
s in their *Habits*, in their Food, and in their Man-

5. Endeavour to inſpire her with a prudent Neglect of
Outward ſelf, and of all things without.

6. Let her be acquainted with the true value of
gs, and the Subordination that is both in Nature and
e.

7. Let her learn the Art of *being ſerv'd*, and be per-
y well inſtructed in the Rules of *Chriſtian Oeconomy*.

8. Teach her to diſtinguiſh the Order, Compoſition,
aments, and Beauties of the *Mind*, and to give them
due Place with Reſpect to thoſe of the *Body*, to
ch they are ſo vaſtly Superior.

9. Give her to underſtand how every *Outward* Beauty
eeds from an *Inward* Order and Harmony, and ſhew
withal how both the *Inward* and *Outward* Beauties
be advanced by a proper Method.

0. See ſhe be furniſh'd well with the *true* Maxims of
ility and Honour, and be ſufficiently habituated to diſ-
uiſh them from the falſe Ones.

When *Wiſdom* enters into her Heart, and *Knowledge* is
e Pleaſant to her *Soul*, *Diſcretion ſhall preſerve her, and*
erſtanding ſhall keep her.

Theſe Directions are ſo juſt, and ſo particular, that
are of themſelves ſufficient to govern a *Mother's*
duct; but ſtill there is ſo much depending on the
d Diſcharge of that *Duty*, that one cannot enlarge too
ch upon it, and therefore I have theſe further Conſide-
ns to offer.

A *Mother* is a Title of ſuch *Tenderneſs*, that we find borrow'd by our common *Dialect* to expreſs the moſt ex berant *Kindneſs*; it has the ſame Uſe even in *Sacred Wr* and is often ſet as the higheſt Example our Weakneſs c comprehend, of the Divine *Compaſſion*. *Nature* has ſu ficiently ſecur'd the *Love* of *Mothers* to their *Children*, wit out the aid of any poſitive Law: Yet we find this, as ther *Inſtincts* of *Nature*, is ſometimes violated, and oft perverted and apply'd to miſtaken Purpoſes; the one the *Defect* of *Love*, the other by an Imprudent *Exceſs* it: The *Defect* does, I preſume, more rarely occur than t other; yet ſometimes it does happen, and that either fro a moroſe *Sourneſs* of *Humour*, or elſe from too vehem an Attention on ſomething elſe.

Some *Women* have ſuch a Ruggedneſs of *Nature*, t they can *Love* nothing; the ugly Paſſions of *Anger* a *Envy* have, like *Pharaoh*'s lean Kine, eat up the more miable of *Love* and *Joy*. *Plato* was wont to adviſe cra bed, auſtere *Tempers* to ſacrifice to the *Graces*; and ſuch theſe had need have a great deal of Chriſtian *Philoſophy*, allay and ſweeten their native Bitterneſs. Others there who are not void of the Affection of *Love*, but 'tis foreſta led by ſome other Object, and diverted from their *Chi dren*; and 'tis a little to be doubted, that the Object, whi ſo diverts it, is none of the beſt; for the Wiſdom of G has diſpos'd all *Duties* into ſuch a Harmony and Conſent Parts, that one interferes not with another; if we *Love* one prohibited thing, all the regular *Objects* of our Kin neſs will agree well enough, and one need never ſuppla another. Indeed 'tis oft obſervable, that thoſe *Wome* who immoderately love their own Pleaſures, do leaſt rega their *Children*; they look on them as *Clogs* to keep the within Doors, and turn them off to the Care of a *Nur* or *Maid*, while perhaps a *Dog* or a *Monkey* is thought wo thy their own Attendance.

Plutarch relates a Sarcaſm of *Cæſar*'s to ſome Foreigne whom he ſaw at *Rome*, ſtrangely fond of ſuch little An ma

ls, and ask'd them, *Whether the Women in their Country no Children?* Intimating by it, how unreaſonable it s for thoſe that had, to beſtow their Careſſes on ſuch atures. And ſurely he would not have given a milder primand to ſome of our *Ladies*, who not only pleaſe pride themſelves in thoſe little Brutes, ſhewing them to *Comers*; when perhaps you may converſe with them eral Days, before you ſhall by any mention of theirs ow that they have a *Child*.

This *Defect* of Love many are apt to impute to the *ther*'s transferring the *Nurſing* her Child to another: I her think it is taken up as a piece of State and Great- s; for no other Motive but what is founded in their *uality*, could ſo univerſally prevail with all that are of it. ſure this is one of the vain *Punctilios* with which this abounds. For whatever Rank the *Mother* is of, the *ld* bears a Proportion to it, and there is the ſame Equa- between the greateſt *Lady* and her own *Child*, as is ween the meaneſt *Beggar* and hers; though indeed if re were any Condeſcenſion in it, the Averſions of that ght not to outweigh the Impulſes of *Nature*, and the ny Advantages the *Child* may receive by taking its *Nou- ment* whence it deriv'd its *Subſtance*. Wherefore, tho' will not be too poſitive in aſſerting the Neceſſity, yet I nſeſs I cannot but look with *Reverence* upon thoſe few rſons of *Honour*, who have broken thro' an unreaſonable *ſtom*, and preferr'd the good of their *Children*, before t fantaſtick Privilege of Greatneſs. Such muſt with all ſtice be acknowledg'd to have given a much better Evi- nce of their *Love* to their *Children*, than the others.

There is a fine Diſcourſe on this Subject in the four- nth Book of *A. Gellius*, where *Favorinus* the *Philoſopher* introduced, perſuading a noble *Lady*, notwithſtanding e uſual Excuſes, to Nurſe her *Child*; and the Counteſs *Lincoln* wrote a little Book on the ſame Subject, call'd r *Nurſery*, full of fine Argument, and capable of *Con- cing* any Body that is capable of *Conviction*. However,

let

let theſe delicate ones conſider the ſevere Words of Prophet, *The Sea Monſters draw out the Breaſt, they ſuck to their young ones; the Daughter of my People become cruel, like the Oſtrich in the Wilderneſs, who is den'd againſt her young ones, as tho' they were not her Labour is in vain without Fear, becauſe God hath deprived her of Wiſdom, neither hath he imparted to her derſtanding.*

But as there may be a Fault in the *Defect*, ſo th may be alſo in the *Exceſs* of *Love*. *God* is the only u mited Object of our *Love*; towards all others 'tis eaſy become inordinate, and in no Inſtance more than in of *Children*. The *Love* of a *Parent* is deſcending, and things move moſt violently downwards; whereas of *Children* to their *Parents* commonly needs a *Spur*, of the *Parent* often needs a *Bridle*, eſpecially that of *Mother*, which by ſtrength of feminine Paſſion uſually exceed the *Love* of the *Father*. Now to regu this Affection, ſhe is to obſerve theſe two Rules, That hurts not herſelf by it, and that ſhe does not hurt Children. She is in danger of hurting herſelf by it ſhe ſuffers *humane* Affection to ſwell beyond its Ba ſo as to come in any Competition with the *Divine*; is to make an *Idol* of her *Child*, for every thing is ſo us, which rivals the Love of *God* in our Hearts; and who owns the Title of a *Jealous God*, may be provok as well by the bowing of our ſelves to a *Living* Im as the Proſtration of our Bodies to a *dead*; accordin we often ſee the Effects of his Jealouſy in this particu The doting Affection of the *Mother* is frequently puni with the untimely Death of the *Children*; or if not w that, 'tis many times with a ſeverer Scourge, they live *grieve her Eyes and to conſume her Heart*, to be ruin to themſelves, and Afflictions to their Friends, and to fo their unhappy *Mothers* to that ſad Exclamation, *bleſſed the Wombs which bare not.*

And as this proves often true, when the *Dotage* is ge-
ral upon all the *Children*, ſo does it oftner, when 'tis
rtial and fix'd upon any one; that *Darling* which ſhe
kes the only Object of her *Joy*, uſually becomes that
her *Sorrow*. It is an ordinary Infirmity in *Parents*, to
p all their Kindneſs upon *One*, to the defrauding of the
; and too many times upon very undue Motives;
ttle excelling in point of *Beauty* turns the *Scale*, when
haps many more ſolid Excellencies are the *Counterpoiſe*.
d ſurely this is not only *unjuſt* but *irrational* in a *Pa-*
; for all Peculiarity of Favour in a Superior, ſhould
diſpenſed either by way of Reward or Encouragement,
neither of theſe Ends can take place, where only the
ward Form is conſider'd; for that cannot be rewardable
which the Party has contributed nothing, and our *Sa-*
r tells us, *none can add a Cubit to his Stature*, nor
ke one Hair White or Black: 'Tis certain themſelves
not do either, though by the help of artificial Hypo-
y they frequently appear to do both.

The only juſtifiable Ground of Partiality to *Children* is
r Virtue, for to that their own Choice concurs, and ſo
y entitle them to Reward; and 'tis alſo in their Power
advance, and ſo Encouragements are not caſt away
n them; nay, the Influences of thoſe may extend far-
, and provoke a virtuous Emulation in the reſt. But
the Mother muſt ſo manage it, as to evidence, that
no Inequality in her own Inclination, but merely the
ce of the others Deſert, not the Perſon but the Good-
that biaſſes her; and when Virtue is known to be the
ingratiating Quality, they will at once learn the way
become hers and God's Favourites. Unleſs it be upon
one Deſign, 'tis a very unſafe thing for a *Parent* to
e any partial Diſcrimination among *Children*, which is
to tempt the more neglected both to repine at her
envy her *Darlings*. Such Seeds of Rancour have of-
been by that Means ſow'd in *Children*, as could not
radicated in their riper Years. Nor is the Miſchief leſs

which

which ſhe does to her *Fondlings*, who beſides that they a expos'd to the Malice of the reſt, are uſually ſpoil'd by made inſolent and untractable perhaps their whole Li after; for where the *Mother*'s Affection is unbridled, co monly the *Child*'s Will is ſo too; her Fondneſs ſupe ſeding that Diſcipline and Correction which ſhould, as t Wiſe Man ſpeaks, *bow down its Neck from its Youth.* T like may be ſaid where the Indulgence is more Univer to all the *Children*, which is in one reſpect worſe th the Partial, becauſe it ſpoils more, not one or two, b all the Brood; the doting Love of a *Mother* blinds h Eyes that ſhe cannot ſee their Faults, manacles her Han that ſhe cannot chaſtiſe them, and ſo their Vices are p mitted to grow up with themſelves; as their Joints k and gather Strength, ſo do their ill Habits, till at laſt th are confirm'd into an Obſtinacy; and what Recompe can the little Blandiſhments and Careſſes of a Mother ma her Children, for ſuch important, ſuch deſtructive M chiefs? She therefore who will be really kind, muſt te per her Indulgence with a prudent Severity, or elſe eminently violates the ſecond Rule, by which ſhe ſho regulate her Love, and does that to her Children wh *Jacob* fear'd from his Father, *brings a Curſe upon th and not a Bleſſing.* Indeed the beſt way of approv their Love, is by well diſcharging the other Branch their Duty, that of *Care.* Without this, all the m paſſionate Raptures of Kindneſs are but an airy App tion, a fantaſtick *Scene*, and will no more advantage *Child*, than the whole Shambles in Picture can feed nouriſh it. Now this *Care* is not a temporary moment *Duty*, for ſome one critical Inſtant, but is to attend *Child* thro' the ſeveral Stages of its *Minority*, *Infancy*, *Ch hood*, and *Youth.*

The very beſt Part of their *Infancy* is a Seaſon only thoſe Cares which concern their *Bodies*, providing for t careful Attendance, and all other Things conducing to ſtrengthening their Conſtitutions, and laying a Founda

or future Health and Vigour; which is their Intereſt, ot only upon a Bodily, but upon an Intellectual Account, e good Temperature of the *Body* being a great aid to- ards the free Operations of the Mind; wherefore *So- ates* and other *Philoſophers* much recommend to their iſciples the Care of Health, as that which frees the Soul om many Incumbrances in its Purſuit of *Knowledge*. ut this Health is not always the Conſequent of a very ice and tender Breeding, but is very oft overthrown by ; and if Ladies could but find in their Hearts to try it, ey would, I doubt not, be convinced, that inuring them moderate Hardſhips would much more conduce to the tabliſhing and fortifying their Conſtitutions.

Beyond all this, the Care of their *Exterior* part is ſoon ertaken by a more Important one, that of their *Inte- r*, in the timing of which there ſeems to be a very mmon Miſtake in the World. We look upon the ſe- n Years of *Infancy*, as the Life merely of an *Animal*, be ſpent only in the Entertainment of *Senſe*; and as e uſe not to yoke *Calves*, or to back young *Colts*, ſo e think our *Children* are for a while left at the ſame berty, to have no Reſtraint put on any of their Paſ- ns; ſo far from that, we many times excite and fo- nt them, teach Children to be angry and envious, proud d ſullen, as if we fear'd their natural Propenſions to all eſe were too faint, and wanted the help of Inſtitution: t ſurely this is a great and pernicious Error, and this, ppoſing Children to be ſo long Brutes, is the way to ke them ſo longer; the Patrons of Atheiſm make it moſt conſtant Topick in their Diſparagements of Reli- n, that 'tis owing to the Prejudices infus'd in *Infancy*; ere to be wiſh'd, that this Objection might ſo far be mply'd with, that the Fear of God, the Love of Virtue, d Hatred of Vice, might have the firſt Poſſeſſion of the l, and they be made to moderate their Paſſions, as n as they are in a Capacity to have them excited and aged.

And truly, if we will obſerve it, we may ſee very early Dawnings of Reaſon in Infants, which would ſoon come to a Brightneſs, if we would betimes ſet to the ſcat tering of thoſe Paſſions which eclipſe and darken it. A *Child* will be quickly taught to know what pleaſes an diſpleaſes a *Parent*, and by a very little Taſte of Reward or Puniſhment will learn to do the one and avoid the o ther; when this is done, the *Parent* has gain'd the funda mental Point, *that of Obedience*, and may ſuperſtruct o it what ſhe pleaſes. It is then her Fault, if the *Child* b not by eaſy and inſenſible Degrees moulded into a righ Form; 'tis at firſt all one to a *Child*, whether he nam God in an Oath or in his Prayers; but a *Mother*, by pu niſhing the one and rewarding the other, will quick bring him to know there is a Difference, and ſo propo tionably in other Inſtances. As to the way of Diſcipli it may not be amiſs to obſerve, that when there is Occ ſion for Severity, 'tis better to awe by actual Puniſhme than by Terror; and never to make uſe of Infinite a Inviſible Affrightments, the beloved Methods of *Nur* and *Servants*, ſuch as are the menacing of *Spirits* a *Goblins*, and leaving in the Dark, which often make d tardly and timorous Impreſſions, ſcarce worn off by long Age.

A ſober Senſe of things is to be impreſt by ge Means, and this will be done with moſt Eaſe, both the *Parent* and the *Child*, the ſooner 'tis ſet upon. T Will of a tender Infant is, like its Limbs, ſupple a pliant, but Time confirms it, it is a cruel Indulgence to the poor Creature, to let it c tract ſuch Habits which muſt coſt him ſo dear the bre ing, or dearer if never broken. And if this early *Care* taken of the *Infancy*, 'twill much eaſe the next Part, of the *Childhood*; for where the Iron Sinew in the N is broken, where the native Stubbornneſs is ſubdu'd early, the Yoke will ſit eaſy, all ſucceeding Parts of D cipline will come with more Facility and Profit.

Care proper to this Age is the Inſtructing it in all Parts of uſeful Knowledge, of which, as the Divine, both for the Excellency of its Nature and its End, muſt be firſt rank'd, ſo ſhould it be firſt and moſt induſtriouſly cultivated, and by all endearing Methods impreſt, not only in the Underſtanding but in the Heart. Piety and Virtue ſhou'd be propos'd to Children, as the moſt amiable as well as moſt neceſſary Things, and they ſhould be invited not only to know but to love them.

This Part of Learning is equally competent to both Sexes, and therefore when the Sons are remov'd from under the Mother's *Tuition*, and ſent to more publick Places of *Erudition*, her Province is ſtill the ſame as to her Daughters, to whom ſhe ſhou'd not only Preach, but exemplify it in her own Practice, no Precepts penetrating ſo much into Youth as thoſe that are ſo enforc'd: And in order to this I ſhould commend to Mothers, the being as much with them as they can, and taking the perſonal Inſpection of them; not to turn them off wholly to Servants, nor yet to Governeſſes, but frequently themſelves to examine how they proceed in the Speculative Part of Knowledge, and no leſs frequently exhort them to the Practice.

Marcus Cato would not let his Son learn of his Slave, diſdaining a Child ſhould owe ſo conſiderable a Benefit to ſo ſervile a Perſon; and if he thought the meer teaching of Grammar too great a Charge for ſuch a one, ſurely the whole Inſtitution of Youth is a much greater, it being that on which not only a few outward Accompliſhments, but even their Eternity depends. The Great *Cornelia* Mother of the *Gracchi*, and *Aurelia* the Mother of *Auguſtus*, thought it worth their Pains to be Governeſſes; and the Truth is, the Soul of a *Child* is a little too precious a Truſt to be committed wholly to the Diligence and Care of a Mercenary *Servant*; or if they happen not to want thoſe Qualifications, yet 'tis very poſſible they may want *Prudence*, of which there is no ſmall Degree requiſite to the inſtructing of Youth, too great a Remiſſneſs or Severity

rity being equally deſtructive in that Affair. And indeed beſides theſe immediate, there are ſome other Collatera Benefits conſequent to the *Mother*'s Performing that Office 'twill bring her and her *Children* into an Intimacy an Converſation, give her an Acquaintance with their ſeveral Capacities and Humours; for want of which many *Parents* have err'd in their Conduct, one ſort of Treatmen being not fit for all *Children*, and the diſtinguiſhing tha depending wholly on their diſcerning their particular Tempers, which cannot well be done without ſome Converſ with them.

By this they will, beſides, be Witneſſes how they diſpoſe of their Time, that they neither loſe it by doing nothing, nor yet miſemploy it by doing ill. And indeed there is ſcarce any Part of the *Parents* Care more important than this, *Idleneſs* being no farther remov'd from *Vice*, than a Cauſe is from its immediate Effect; wherefore if *Children* be permitted to trifle away their *Time*, they will ſoon learn to trifle away their *Innocence*. 'Tis highly neceſſary then that they be provided of a Succeſſion of Employments, that they may be inſenſibly drawn on by the Variety. Methinks it might very well be contriv'd that their *Recreations* might ſometimes conſiſt of ſuch ingenious Exerciſes, that they may at once both play and learn.

There is yet another good Effect of the *Mother*'s Preſence with the *Children*, which is perhaps no leſs material than the former. 'Tis, that by this aſſociating them with her ſelf, ſhe prevents the Danger of worſe Society; *Children*, if their *Parents* allow them not their Company, are neceſſarily caſt upon that of *Servants*, than which there is ſcarce a greater Danger that attends Youth; for beſides that Low ſort of Converſe debates their *Minds*, makes them mean and ſordid, it often corrupts their Manners too. Children uſually not receiving more peſtilent Infuſions from any, than from ſuch Servants who deſiring to ingratiate themſelves, and having no laudable Quality where

to do it, must first endeavour to recommend *Vice* to them, and then by their officious Ministries in that, have a ready way to introduce themselves into Favour. Perhaps this will be thought to concern only *Masculine Children*, and that the *Female*, who are commonly in a distinct Apartment, and converse only with their own *Sex*, are more secure. But I would not advise *Mothers* to depend too much on that, for they are no surer that their *Daughters* shall not converse with Men, nay, Men of the Meaner sort too, than that their Maids and Attendants shall not do so; and when 'tis consider'd how apt those are to entertain, if not to invite Amours, 'tis not very probable the Rooms where they quarter shall be inaccessible to those they affect; and it were much safer for *Children* to be in the publick Converse of Men, than to be Witnesses and Observers of the private Intrigues of such *Lovers*. The Memories of Youth are very tenacious, and if they once be tainted with any indecent Thing, will at least be apt to recollect it, till at last perhaps they come to transcribe it. 'Tis therefore in this Respect a very useful Part of the Mother's Care, to make her self Company to her Daughters, to prevent the Dangers of a more unequal and infectious Converse.

But if this be Useful in Childhood, 'tis no less than Necessary in the next Period of their Time, when they arrive near the *Growth* and *Age* of *Women*; then indeed the *Mother* should not only make them her Companions but her Friends, allow them such a kind, yet modest Freedom, that they may have a Complacence in her Company, and not be tempted to seek it among their Inferiors; that the belief of her Kindness may supplant the Pretensions of those meaner Sycophants, who by little Flatteries endeavour to screw themselves into their good Opinion and become their Confidents, than which there is nothing more Mischievous; those private Cabals that are held with such, serving only to render them Mutinous against their *Parents*, still inculcating the one grand Principle of Liberty, a Word so charming to our deprav'd Nature, and especially

to *Youth*, that they ſhould not be truſted with ſuch Lectures. Beſides, thoſe Intimacies are often Introductions to worſe, many ſcandalous Amours, and unequal Matches having had their Riſe from them. It ſhould therefore be the Buſineſs of *Mothers* to prevent all ſuch pernicious Leagues, by pre-engaging them in more ſafe Familiarities, either with themſelves, or ſome other of whoſe Virtue ſhe has Reaſon to be Confident.

But the Infallible Preſervative againſt this, and all other Miſchiefs, is the bringing them into an Intimacy and Converſation with their *Maker*, by fixing a true Senſe of Religion in their Hearts; if that can be effectually done, 'twill ſuperſede all other *Expedients*. She who duly conſiders ſhe is always in God's Preſence, will want no other Inſpector; nor will ſhe much need Miniſters, who attends to the Advices of her own Conſcience. Neither will it only tend to the ſecuring her Innocence but her Reputation too, Piety being the Complete Armour to defend both their Virtue and their Fame. And 'tis extremely Neceſſary they ſhould be furniſh'd with it at this Age eſpecially, when they firſt enter into the World, which we may well look on as taking the Field, conſidering how many Aſſaults they are there like to meet with; and if they go without this Armour, they may, none knows how ſoon, be incurably wounded; of which there want not many ſad Inſtances, ſome whereof might probably have been prevented, had the *Parent* taken Care to have better fortify'd them.

And indeed 'tis matter of great Lamentation to ſee how much this their moſt important Concern is neglected. Many *Mothers*, who are nicely curious in other Parts of their *Daughters* Breeding, are utterly inconſiderate in this; they muſt have all *Civil* Accompliſhments, but they think it matters not whether they have any that are *Chriſtian*; thoſe are excluded out of the Scheme of *Education*, and by that Means lie under the Prejudice of being not only unneceſſary, but ungenteel, below the regard of *Perſons* of Quality,

Quality. 'Tis much to be fear'd, that this Neglect towards their *Children*, is founded in a previous Contempt of *Piety* in themſelves, yet I ſuppoſe 'tis often increas'd by a little *Vanity* they have of ſeeing them excel in ſome of thoſe Exterior Qualities, which may recommend them to the Humour of the World, upon the improving whereof they are ſo intent, that more material Things are overlook'd; and when thoſe are acquir'd, the Pride of ſhewing them betrays them to other Inconveniencies,

The *Mother* oft not only permits, but incites the *Daughter* to the Opportunities of boaſting her Excellencies, ſends her ſo oft abroad on that Deſign, that at laſt perhaps ſhe cannot, when ſhe wou'd, keep her at home, as I believe too many have found Experimentally true. In a word, this Interval between *Childhood* and *Maturity*, is the moſt critical Point of a Woman's Life, and therefore ſhould be the moſt nicely and mainly attended; and a *Mother* had need ſummon not only all her Care and Diligence, but her Prudence too, well to diſcharge this part of her Obligation.

I cannot help obſerving, with reſpect to this Relation of a *Mother*, that thoſe who groan under the Fruſtration of their Hopes, whoſe Children by any ſcandalous Misbehaviour become the Objects of their Shame and Grief, ſhou'd ſoberly conſider whether it has not been ſome way owing to themſelves, either by Neglect in their *Education*, or by their own ill Example. 'Tis uſually one, and ſometimes both. They that upon Recollection can aſſure themſelves 'tis neither, may bear the Affliction with much the greater Chearfulneſs; but they that cannot, I am ſure ought to bear it with much the more Patience and Submiſſion, take it as God's Lecture of *Repentance*, and look on their *Childrens* Faults as the Product of their own. And becauſe Satisfaction is an indiſpenſable Part of *Repentance*, they are with the utmoſt Induſtry to endeavour the repairing thoſe Ruins they have made, by recalling thoſe to Virtue, who by their means have ſtray'd from it. 'Tis

true, the Errors of Education, like a ſubtle Poiſon, do ſo mix with the Blood, ſo incorporate into the Humours and Manners, that 'twill be very difficult to check their Effects; and therefore the leſs they are themſelves able to do toward it, the more earneſtly they muſt importune a higher Power. He who divided the Light from the Darkneſs, can ſeparate the Effects from the Cauſes, and as he reſtrain'd the Natural Property of Fire in the Caſe of the *Three Children*, ſo he only can reſcue their *Children* from that Deſtruction to which their Negligence has expos'd them. But as to the Influence their Example has had, they may do ſomething towards the Redreſs of that, by ſetting them a new Copy, making their own Change ſo viſible, ſo remarkable, that they may have the very ſame means of reclaiming, which there was of ſeducing them. And this is a piece of Juſtice which ſeems to call aloud upon many *Mothers*; the Irregularities of *Youth* could hardly have grown to the preſent height, had they not received Warmth and Shelter from the Practice of their *Elders*; which does at once give Encouragements, and take off Reſtraints; the *Mother* loſing not only her Authority, but her Confidence to Admoniſh or Reprove. With what Face can ſhe require that ſtrict and ſevere Modeſty of a young *Girl*, which ſhe, who ſhould be a *Matron*, will not practiſe? or tye up the giddy wandring Humour of *Youth* within thoſe Bounds ſhe thinks too ſtrait for her own? And how ready a Retortion will even Scripture it ſelf afford for ſuch an Impoſer? *Thou that teacheſt another, teacheſt thou not thy ſelf?* Let it then be the Care of all *Mothers*, to recommend to their Children all Virtue and Piety by their own Example, that they may contribute ſomething to their Spiritual, as well as their Natural Life. That however they may at leaſt deliver their own Souls, and not have their *Childrens* Guilt recoil upon them, as the unhappy Originals of it.

Having for ſeveral Pages treated of a *Mother*'s Duty, with more particular Reference to her Daughters, let us conſider it a little as it relates to the Sons. She muſt needs much

much overlook the chief Buſineſs of *Education*, or have had little conſideration for the Conſtitution of Humane Nature, that reckons for nothing the firſt Eight or Ten Years of a Boy's Life; an Age wherein *Fathers*, who, for that time eſpecially, can neither charge themſelves with the Care of their *Children*, nor be the watchful Inſpectors of thoſe that they muſt be truſted to, who uſually and unavoidably by moſt *Parents*, are a ſort of People far fitter to be *Learners* than *Teachers* of the Principles of Virtue and Wiſdom; the great Foundation of both which, conſiſts in being able to govern our Paſſions, and ſubject our Appetites to the direction of our Reaſon. A Leſſon hardly ever well learnt, if it be not taught us from our very *Cradles*: To do which, requires no leſs than a *Parent's* Care and Watchfulneſs, and therefore ought undoubtedly to be the Mother's Buſineſs to look after it. An Exemption from which, Quality (even of the higheſt Degree) cannot give: Since the Relation betwen *Mother* and *Child* is equal among all Ranks of People; and it is a very prepoſterous Abuſe of *Quality*, to make it a Pretence for being *Unnatural*. This is a Truth which perhaps would diſpleaſe many *Ladies*, were it told them, and therefore probably it is, that they ſeldom hear it, and not hearing it, they do not underſtand or conſider it; but would they once make trial of it, they would find it would happily reſtrain them from many of their expenſive and ridiculous Diverſions, by engaging them in a laudable Imployment, very worthy of the Dignity of their Nature, and moſt agreeable to *Maternal* Tenderneſs.

But for want of due Conſideration, *Women* of *Quality* indulge themſelves in a moſt unnatural Neglect of their *Children*, and are perhaps more without Excuſe for it, than for any other Fault that they are ordinarily taxable with. For tho' it is to be feared, that few *Ladies*, from the Diſadvantage of their own *Education*, are ſo well fitted as they ought to be, to take the Care of their *Children*, yet not to be willing to do what they can herein, either as

thinking this a matter of too much Pains for them, or below their Condition, expreſſes ſo ſenſeleſs a Pride, and ſo much want of the Affection and Compaſſion natural to that *Sex* and *Relation*, that one would almoſt be tempted to queſtion, whether ſuch *Women* were any more capable of, than worthy to be the *Mothers* of rational Creatures.

Natural Affection apart; it ſhould be conſider'd by theſe, that no one is born into the World to live idly, enjoying the Fruit and Benefit of other Peoples Labours, without contributing reciprocally ſome way or other to the *good* of the *Community*, anſwerably to that Station wherein God, the common *Father* of all, has placed them, who has evidently intended Humane Kind for Society and mutual Communion, as Members of the ſame Body, uſeful every one to each other in their reſpective Places. Now in what can *Women*, whoſe Condition puts them above all the Neceſſities or Cares of a Mean or Scanty Fortune, at once ſo honourably and ſo uſefully, both to themſelves and others, be employ'd, as in looking after the *Education* and *Inſtruction* of their own *Children*? This ſeems indeed to be more particularly the Buſineſs and Duty of ſuch, than of any others. And if Example be neceſſary to perſuade them, that they will not herein do any thing miſ-becoming their Rank, the greateſt *Ladies* among us may be aſſur'd, that thoſe of a Condition ſuperior to theirs, have heretofore been ſo far from thinking it any Abaſement to them to charge themſelves with the *Inſtruction* of their own *Children*, that, to their Immortal Honour, they have made it part of their Buſineſs to aſſiſt in that of other Peoples alſo, who were likely one Day to be of Conſequence to the *Commonwealth*. To inſtance only in the Famous *Cornelia* the Mother of the *Gracchi*, and *Aurelia* the Mother of *Auguſtus*, before-mention'd, who did this for the *Sons* of the Noblemen of *Rome*, to whom they had no Relation but that of their *Common Country*. And ſhall not the like Conſideration, or what is infinitely beyond this, that of

their *Children* being hereafter for ever happy or miſerable, according as they live in this World, prevail with the *Ladies* of our Days, who call themſelves *Chriſtians*, to employ ſome of their Time and Pains upon their own *Offſpring?* The Care of which, as has been ſaid, ſhould begin with the firſt Years of *Childrens* Lives, in curbing, at the earlieſt Appearance of it, every the leaſt Inclination to Evil, and accuſtoming them to an abſolute, conſtant, and univerſal Submiſſion and Obedience to the Will of thoſe who have the Diſpoſal of them. Since they will hardly ever after, eſpecially in a great Fortune, be govern'd by their own Reaſon, who are not firſt made ſupple to that of others; before they are able to judge of fit and unfit by any other meaſure, than the Direction of ſuch whom they believe to have a juſt Power over them. As they become capable of examining their Actions by Reaſon, they ſhould be taught never to do any thing of Conſequence heedleſly, and to look upon the Dictates of their Reaſon as ſo inviolable a Rule of their Determinations, that no Paſſion or Appetite muſt ever make them ſwerve from it. But inſtead of following this Method, it is commonly thought too ſoon to correct *Children* for any thing, 'till the Seaſon is paſs'd for this ſort of *Diſcipline*, which if it come too late, is commonly ſo far from producing the good it was deſign'd for, that loſing the Benefit of *Correction*, which if duly apply'd is of infinite Uſe, it turns to a *Provocation*, and renders that *Temper* ſtiff and incorrigible which it was meant to ſupple. Nor is it ſeldom that thro' this ill-tim'd *Diſcipline*, together with that Remiſſneſs and Inequality wherewith *Childrens* Inclinations are over-rul'd, their *Parents* Government over them ſeems to them not a natural and juſt Right, eſtabliſh'd for their Benefit, but a Tyrannical and Arbitrary Power, which accordingly they, without Remorſe, diſobey, whenever they believe they can do it with Impunity. And what is ſtill worſe, their evil Diſpoſitions, for the moſt part, are not only not timely enough reſtrain'd, but *Children* are actually taught to indulge

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to their naturally irregular Inclinations, by thoſe vicious or wretchedly ignorant People who are plac'd about them, and who almoſt univerſally inſtil downright Vice into them, even before they can well ſpeak, as *Revenge*, *Covetouſneſs*, *Pride*, and *Envy*; while the ſilly Creatures, who do them ſo unſpeakable Miſchiefs, are ſcarce capable of being made to underſtand the harm that they do, but think Parents ill-natur'd, or that they have Fancies fit only to be ſmil'd at, who will deny their *Child* a thing for no other Reaſon, it may be, but becauſe he has deſir'd it; and who, before he is truſted to go alone, will check his *Reſentment*, *Impatience*, *Avarice*, or *Vanity*, which they think becomes him ſo prettily, neither will ſuffer him to be rewarded for doing what they bid him to do.

This I am ſure, that whoſo has try'd how very little Senſe is to be met with, or can be infus'd into *Nurſes* and *Nurſe-Maids*, and with what Difficulty even the beſt of them, by thoſe who make it their Buſineſs to watch over them, are reſtrained from what they are perſuaded has no hurt in it, will ſoon be convinced how unfit it is to truſt Children, any more than is neceſſary, in ſuch hands. And no wiſer than ſuch, if not much worſe, are the greateſt part of thoſe, who are uſually their immediate Succeſſors, as *Young Scholars*, and *French Menials*, erected into *Tutors* and *Governeſſes*, only for the ſake of a little *Latin* and *French*.

Mr. *Locke*, in his excellent Treatiſe of *Education*, ſhews how early and how great a Watchfulneſs and Prudence are requiſite to the forming the Mind of the *Child* to Virtue; and whoſo ſhall read what he has writ on that Subject, will, it is very likely, think, that few Mothers are qualify'd for ſuch an Undertaking as this: But that they are not ſo, is the Fault which ſhould be amended. However, their preſum'd Willingneſs to be in the right, where the Happineſs of their *Children* is concern'd in it, muſt certainly enable them, if they were but convinc'd that this was their Duty, to perform it much better than ſuch People will do, who have as little Skill and Ability for it as

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themſelves, and who, beſides that they rarely deſire to learn any more than they have, are not induc'd by Affection to do for thoſe under their Care all the good that they can: Since then the Affairs either of Mens *Callings*, or of their private Eſtates, or the Service of their Country, all which are indiſpenſably their Buſineſs, allow them not the leiſure to look daily after the *Education* of their *Children*; and that otherwiſe alſo, they are naturally leſs capable than *Women* of that Complaiſance and Tenderneſs which the right *Inſtruction* and the Weakneſſes alſo of Childhood require; and ſince *Servants* are ſo far from being fit to be rely'd upon in that great Concern, that to watch againſt the Impediments they actually bring thereto, is no ſmall part of the Care that a wiſe Parent has to take; I do preſume that, ordinarily ſpeaking, this ſo neceſſary a Work of forming betimes the Minds of *Children*, ſo as to diſpoſe them to be hereafter wiſe and virtuous Men and Women, cannot be well perform'd without the *Mothers* careful Attendance to it. There are not many *Fathers* that are able and willing to give juſt Encouragement to wiſe, virtuous, and well-bred Perſons, to take the place of Parents in governing and inſtructing their Children; beſide, the World doth not abound with ſuch Perſons, and the few that are ſo qualified have Reaſon to hope and ſeek for more profitable Employments; much leſs can thoſe great Numbers who have ſmaller *Eſtates*, afford to reward Perſons of true Worth and Merit for governing their Children. Some ſuch Perſons indeed may be procur'd by Men of high Rank, or great Fortunes, and even they, if they do reward in proportion to the Importance of the Charge, and the Merit of the Tutors, will find the Coſt to be an uneaſy Burthen; unleſs they would be content, on this Account, to abridge themſelves of their extravagant Expences, which are uſually the laſt that Men will deny themſelves.

It is indeed wonderful, if we conſider Men as rational Creatures, to ſee how much Money they will often beſtow, not upon their *Vices* only, for this is not ſo unaccountable,

ble, but upon mere faſhionable *Vanities*, which give them more Trouble than Pleaſure in the Enjoyment; yet at the ſame time be as ſparing as poſſible, of Coſt upon a *Child's* Education: If they have but Tutors for their Children, and at eaſy Rates, tho' they be never ſo mean and unworthy, they are ſatisfied; when it is certain, that for Rewards conſiderable enough to make it worth their while, thoſe of a far different Character from ſuch as do for the moſt part undertake it, wou'd be induc'd to accept even the early Charge of *Childrens* Inſtruction. But every Gentleman of a good *Family*, or good *Eſtate* alſo, is not in Circumſtances to propound ſuch ſufficient Rewards; and for what the moſt can afford to give, very few capable of performing this Matter well, will trouble themſelves about it, at leaſt with ſuch *Pupils* as muſt be allow'd with *Nurſes* or *Maids*; wherefore no other Remedy I believe can be found but in returning ſtill to our Concluſion, that this great Concernment, on which no leſs than Peoples Temporal and Eternal Happineſs doth mightily depend, ought to be the Care and Buſineſs of *Mothers*. Nor do *Women* ſeem leſs peculiarly adapted by Nature to this Charge, than they are by Duty ſtrongly engaged to it, if the Author of Nature, as no doubt he did, deſign'd this to be their Province in that Diviſion of the Cares of humane Life, which ought to be made between a *Man* and his *Wife*; for that Softneſs, Gentleneſs, and Tenderneſs, natural to the *Female* Sex, render them much more capable than Men are of ſuch an inſinuating Condeſcenſion to the Capacities of *Young Children*, as is neceſſary in the Inſtruction and Government of them, inſenſibly to form their early Inclinations; and ſurely theſe diſtinguiſhing *Qualities* of the *Sex* were not given barely to delight, when they may ſo manifeſtly be profitable alſo, if joined with a well-informed Underſtanding; and from *Womens* being naturally thus fitted to take this Care of their *Little* ones it follows, that beſides the Injuſtice done to themſelves thereby, it is neglecting the Direction of Nature for the well Breeding up of *Children*, when *La-*

ſies are render'd incapable of it, through the want of ſuch due Improvements of their Reaſon as are requiſite to it.

That this has been no more reflected upon, from a Principle of *Pity* to that tender Age of *Children*, which ſo much requires *Help*, ſeems very ſtrange; for what can move a juſter Commiſeration, than to ſee ſuch poor *Innocents* ſo far from having the *Aid* they ſtand in need of, that even thoſe who the moſt wiſh to do them good, and who reſent with the deepeſt Compaſſion every little *Malady* that afflicts their *Bodies*, do never attempt to reſcue them from the greateſt Evils which attend them in this Life, but even themſelves aſſiſt to plunge them therein, by cheriſhing in them thoſe Paſſions, which will inevitably render them miſerable? It can never be otherwiſe, while *Women* are bred up in *wrong* Notions of *Religion* and *Virtue*, or to know no uſe of Reaſon, but in the Service of their Paſſions and Inclinations, or at leaſt of their comparatively trivial Intereſts.

To aſſert, upon this Occaſion, that *Ladies* wou'd do well, if before they came to the *Care* of *Families*, they employ'd ſome of their many idle Hours in gaining a little Knowledge in *Languages*, and the uſeful *Sciences*, wou'd be, I know, to contradict the Senſe of moſt Men; but yet I think that ſuch an Aſſertion admits of no other Confutation than the uſual one, which oppoſite Opinions to theirs are wont to receive from People who reaſon not, but live by Fancy and Cuſtom, and that is to be laught at; for it cannot be deny'd, that this Knowledge wou'd hereafter be more or leſs uſeful to *Ladies*, in enabling them, either themſelves to teach their *Children*, or better to over-ſee and direct thoſe that do ſo; and tho' this Learning is perhaps the leaſt part in *Education*, it is not to be neglected, but even betimes to be taken care of, leſt a habit of Idleneſs or Inapplication of Mind be got, which once contracted is very hardly cur'd.

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This being ſo, and that the Beginnings of all Science are difficult to Children (who cannot like grown People fix their Attention) it is juſtly to be fear'd, that they ſhould by the ill Uſage they receive from the Impatience and Peeviſhneſs of ſuch *Teachers*, as *Servants* or *young Tutors*, take an Averſion to *Learning*; and we ſee in effect, that this very frequently happens; for the teaching of little *Children*, ſo as not to diſguſt them, requires much greater Patience and Addreſs, than common People are often capable of, or than moſt can imagine who have not had Experience of it: But ſhould ſuch *Teachers* as we have ſpoken of, have the neceſſary Complaiſance for thoſe they *teach*; there is then, on the other ſide, a yet greater Danger to be apprehended from them; the bad Effect of which will be, that by an Affection natural in *Children* of imitating thoſe they *Love*, they will have their Manners and Diſpoſitions tinctured and tainted by thoſe of Perſons ſo dear to them.

Now both the Inconveniencies here mention'd might at leaſt in great Meaſure, if not wholly be remedy'd, would *Mothers* but be at ſo much Pains as to *teach* their *Children* either altogether, or a good Part themſelves, what it is fit for them to *Learn* in the firſt eight or ten Years of their *Lives*; as to read *Engliſh* perfectly, to underſtand ordinary *Latin* and *Arithmetick*, with ſome general Knowledge of *Geography*, *Chronology*, and *Hiſtory*; moſt or all of which Things may at that young Age be underſtood by a *Child* of a very ordinary Capacity, and may be ſo taught *Children* as that they may learn them almoſt inſenſibly, in *Play*, if they have skilful *Teachers*. It ſeems to me therefore that young *Ladies* cannot better employ ſo much of their Time as is requiſite hereto, than in acquiring ſuch Qualifications as theſe, which may be of ſo great uſe to them hereafter; however, if any who have not made this early Proviſion of ſuch Sciences, are yet truly deſirous to do their Children all the Good that is in their Power, they may, tho' not with the ſame Facility, be able to inſtruct them

alike,

like, notwithſtanding that Diſadvantage; and Mr. *Locke* on the Experience of it has aſſerted, that a *Mother* who underſtands not *Latin* beforehand, may yet teach it to her *Child*; which if ſhe can, it is not to be doubted, but that ſhe may do the ſame in all the reſt; ſuch a ſuperficial Knowledge as will ſerve to enter any one in every of the above-mention'd *Sciences*, is much eaſier attained than the *Latin* Tongue; and if a *Mother* has ever ſo little more Capacity, ſhe may eaſily keep before him in teaching both him and her ſelf together, by which Means ſhe will make her ſelf the beſt Reparation that ſhe can for her own paſt neglect in it, or that of her *Parents*. One of the moſt uſeful and neceſſary Duties of *Parents*, is to take care to *Catechiſe* their *Children*, which has of late been ſhamefully neglected, as indeed have been too much all the other Duties of *Parents*, as if all the Obligations lay upon their *Children*, and there were none incumbent upon them.

It is a known Saying of *Melancthon*, that there are three Things extremely difficult, to *bear Children, to inſtruct and bring them up to be Men, and to govern them when they arrive at Man's Eſtate.* The Inſtruction of *Children* is none of the leaſt difficult of theſe; for to do it to the beſt Advantage, does not only require great Sagacity to diſcern their particular Diſpoſition and Temper, but great Diſcretion to deal with them, and manage them, and alſo continual Care and diligent Attendance, to form them by Degrees to Religion and Virtue.

It requires great Wiſdom and Induſtry to advance a conſiderable Eſtate, much Art, Contrivance and Pains to raiſe a great and regular Building: But the greateſt and nobleſt Work in the World, and an Effect of the greateſt Prudence and Care, is to rear and build up a Man, and to form and faſhion him to *Piety, Juſtice, Temperance*, and all kind of honeſt and worthy Actions. Now the Foundations of this Work are to be carefully laid in the tender Years of *Children*, that it may riſe and grow up with them, according to the Advice of the Wiſe Man, *Train up a Child in*

the

the way he ſhould go, and when he is old he will not depart from it. By *Childhood* is underſtood the Age of Perſons from their *Birth*, but more eſpecially from their firſt Capacity of *Inſtruction*, till they arrive at the *State* and Age which next ſucceeds *Childhood*, which we call *Youth*, and which is the proper Seaſon for *Confirmation*; for when Children have been well *catechis'd* and inſtructed in *Religion*, then is the fitteſt time for them to take upon themſelves, and in their own Perſon to confirm that *ſolemn Vow*, which by their *Sureties* they made at their *Baptiſm*. *Parents* muſt carefully inſtruct their *Children* in the Courſe of Life they ought to lead, in the Knowledge and Practice of their whole Duty to God and Man, which they ought to obſerve and perform all the Days of their Lives.

And the conſequent Fruit and Benefit of this good *Education* is, *that Children when they are old will not depart from it.* Which we are to underſtand according to the Moral Probability of Things, not as if this happy Effect did always and infallibly follow upon the good *Education* of a *Child*, but that this very frequently is, and may probably be preſum'd and hop'd to be, the Fruit and Effect of a pious and prudent Education.

We cannot enough urge the great Duty incumbent upon all *Mothers*, in the tender and careful *Nurſing* of *Children*. This Affection and Tenderneſs, Nature, which is our ſecret Guide and Director, has implanted in all living Creatures towards their *Young Ones*, and there cannot be a greater Reproach to Creatures endued with Reaſon, than to neglect a Duty which Nature directs even the Brute Creatures to, by a blind and unthinking Inſtinct. It cannot therefore be neglected without a downright Affront to Nature; nothing, as we have hinted elſewhere, can excuſe but *Diſability*, *Sickneſs*, or the *Evident Danger* of the *Mother*, or the *Interpoſition* of the *Father's Authority*, or ſome very *Extraordinary* and publick Neceſſity.

This I foreſee will ſeem a very hard Saying to nice and delicate *Mothers*, who prefer their own Eaſe and Plea-

the Fruit of their own Bodies; but whether they will ind or not mind it, we muſt deal plainly with them in Matter of ſo much Importance to them, and be ſo faith- as to tell them, that this is a *Natural Duty*, and be- uſe it is ſo, of a more neceſſary and indiſpenſable Obli- tion, than any poſitive Precept of *Reveal'd Religion*, and at the general Neglect of it is one of the great and cry- g Sins of this Age and Nation, and which, as much as y Sin whatſoever, is evidently a Puniſhment to it ſelf the palpable ill Effects and Conſequences of it.

The Neglect of this *Duty* is a ſort of expoſing of *Chil-* *n*, eſpecially when it is not done, as very often it is not, ith more than ordinary Care and Choice; it always ex- oſes them to manifeſt Inconvenience, and ſometimes to eat Danger, even to that Degree as in the Conſequence it, is but little better than the laying a *Child* in the *eets*, and leaving it to the Care and Compaſſion of a *Pa-* *h*. There are two very viſible Inconveniencies which do mmonly attend it.

Strange Milk, which is very diſagreeable to the *Child*, and ith which the *Child* to be ſure Sucks in the natural Infir- ities of the *Nurſe*, together with a great deal of her na- al Inclinations and irregular Paſſions, which many times ck by the *Child* a long time after; and, which is worſe an all this, it ſometimes happens that ſome ſecret Diſeaſe the *Nurſe* is convey'd to the *Child*.

A ſhameful and dangerous neglect of the Child, eſpecially ſuch *Nurſes* as make a *Trade* of it, of whom there are eat Numbers in and about this great *City*, who, after y have made their firſt and main Advantage of the *ild*, by the exceſſive, not to ſay extravagant *Vails*, which ually here in *England*, above all other Places in the World, given at *Chriſtnings*, grow very negligent; and then the ſtrait Allowances which are commonly made after- rds for the *Nurſing*, and keeping of the *Child*, they are pted to be unnatural; for if the *Child* die for want of Care, the *Nurſe* is at liberty to make a new Advan- by taking another.

Nor

Nor can it well be otherwiſe expected than that a *Nurſe* who by this Courſe is firſt made to be unnatural to her own *Child*, ſhould have no great Care and Tenderneſs for a *Child* which is not her own. I have heard a very ſad Obſervation made by thoſe who have had the Opportunity to know it, that in ſeveral of the *Towns* and *Villages* about *London*, where this Trade of *Nurſing* is chiefly driven, hardly *one* in *five* of theſe Children lives out the *Year*; and this ſurely is a Danger which natural Affection, as well as *Duty*, does oblige *Parents* to take all poſſible Care to prevent. This Courſe does beſides moſt certainly tend very much to the eſtranging and weakning of natural Affection on both ſides, I mean both on the part of the *Mother* and of the *Child*. The Pain of *Nurſing* as well as of *Bearing* does inſenſibly create a ſtrong Tenderneſs of Affection and Care in the *Mother*; *Can a Woman*, ſays God, *forget her ſucking Child, that ſhe ſhould not have Compaſſion on the Son of her Womb?*

This would greatly endear the Mother to the *Child*, which Endearment, when the *Child* is put out, is transferred from the *Mother* to the *Nurſe*, and many times continues to be ſo for a great many Years after, and often to that Degree, as if the *Nurſe* was the true *Mother*, and the true *Mother* a meer *Stranger*. Natural Affection muſt by this Means be extremely weaken'd, which is great Pity, becauſe when it is kept up in its full Strength, it often proves one of the beſt Securities of the *Duty* of *Child*.

But becauſe this ſevere Doctrine will go down but very hardly with a great many, I muſt take the more Care to guard it againſt the *Objections* which will be made to it. Thoſe from *Natural Diſability* or *Sickneſs*, from *Evident* and *Apparent Danger* of the *Mother*, or from the *Interpoſition* of the *Father's Authority*, or from *plain* Neceſſity, and if there be any other that have an equal Reaſon with these, I have prevented them already; by allowing them to be juſt and reaſonable *Exceptions* from the general Rule, which

ey are real and not made Pretences to ſhake off our *uty*.

But there are, beſides theſe, two Objections, which tho' deed they are Real, ſeem to have too great a weight with oſe who would fain decline this Duty, yet are by no eans ſufficient to excuſe *Mothers*, no not thoſe of the ghest Rank and Quality, from the natural Obligation of ; and they are theſe, the *manifeſt Trouble*, and the *mani-ld Reſtraints* which the careful Diſcharge of this *Duty* es unavoidably bring upon thoſe who ſubmit them-ves to it.

For the *Trouble* of it, I have only this to ſay, and I ink that no more need be ſaid about it, that no Body is ſcharged from any *Duty*, by reaſon of the Trouble which ceſſarily attends it, and is inſeparable from it; ſince God, ho made it a *Duty*, foreſaw the Trouble of it, when he ade it ſo.

As to the *manifold Reſtraints* which it lays upon *Mothers*, is will beſt be anſwer'd by conſidering of what Nature oſe *Reſtraints* are, and they are chiefly in theſe and the like ſtances. This Duty *reſtrains* Mothers from ſpending their orning and their Money in curious and coſtly *Dreſſings*, om miſpending the reſt of the Day in formal, and for e moſt part impertinent Viſits, and in ſeeing and hearing ays, many of which are neither fit to be ſeen nor heard modeſt Perſons, or thoſe who pretend to Religion and irtue, as 'tis to be hop'd all *Chriſtians* do, eſpecially Per-ns of higher Rank and Quality; and it reſtrains them al-from trifling away a great Part of the Night in Gaming d Revelling, till paſt Midnight, I am loth to ſay how uch——

These are thoſe terrible *Reſtraints* which this natural Du- of *Mothers* nurſing their *Children* lays upon them; now cannot but think all theſe to be very happy *Reſtraints*; ppy ſurely for the *Child*, and in many Reſpects happy for e *Father*, and for the whole Family, which by this eans will be kept in much better Order; but happieſt of all

all for the *Mother*, who does therein not only discharge great and necessary Duty, but is hereby also hindred fro running into a great many Faults, which, before they w be forgiven, must cost her a deep Contrition and a ve bitter Repentance.

The next Particular, wherein the good *Education* of *Ch dren* does consist, is *in bringing them to be baptiz'd a admitted Members of Christ's Church*, at the Times appoi ed or accustomed in the National Church of which t *Parents* are *Members*. They should bring them to the *Chur* to be there publickly *initiated* and solemnly admitted *Baptism*. This the *Rules* of the *Church* of *England* strictly injoin, unless the *Child* be in danger of Deat and in that Case only it is allow'd to administer *Bapti* privately, and in a Summary way, without performi the whole *Office*. But then if the Child live, it is orde that it shall be brought to *Church*, where the Remain of the Office is to be solemnly perform'd.

I know that of late Years, since our Unhappy Conf sions, this *Sacrament* has very frequently been administe in *private:* And *Ministers*, to avoid the great Mischief *Separation*, have been in a manner necessitated to comp with the Obstinacy of the greater and more power of their *Parishioners*, who for their Ease or Humour, for the Convenience of a pompous *Christening*, will eit have their *Children* baptiz'd at home by their Minister, if he refuse, will get some other Minister to do it, whi is very irregular.

Now I wou'd intreat such Persons calmly to consi how contrary to Reason, and to the plain Design of t Institution of this *Sacrament*, this perverse Custom a their obstinate Resolution in it is: For is there any C *Society* or *Corporation*, into which Persons are admitted wit out some kind of Solemnity! And is the Privilege of b ing admitted *Members* of the *Christian Church*, and *Heirs* the Great and Glorious *Promises* and *Blessings* of the *Ne Covenant* of the *Gospel*, less considerable, and fit to be co fer

'd with leſs *Solemnity?* Thoſe who are *Chriſtians* in od earneſt, will, without my uſing more Words about conſider what has been ſaid in this Particular.

Another and very neceſſary Part of the good *Education Children*, is by degrees to inform them and carefully in-uct them in the whole compaſs of their Duty to God, ir Neighbour, and themſelves, that ſo they may be taught w to behave themſelves in all the Steps of their Life, m their firſt Capacity of Reaſon, till they arrive at the re perfect Uſe and Exerciſe of that Faculty. If they be ll inſtructed at firſt, they will be better able to direct govern themſelves afterwards.

This *Duty* God does expreſly and very particularly charge on his own People, the People of *Iſrael*. Speaking of Laws which he had given them, *Thou ſhalt*, ſays he, *ch them diligently unto thy Children, and ſhalt talk of m when thou ſitteſt in thine Houſe, and when thou walkeſt the Way, when thou lieſt down, and when thou riſeſt up.* d thus God, long before, ſaid, that *Abraham*, the *Father the Faithful*, would do: *I know Abraham*, ſays he, *that will command his Children and his Houſhold after him to p the way of the Lord.*

This Work ought to be begun very early, upon the t budding and appearance of Reaſon and Underſtanding Children. *Whom ſhall he teach Knowledge? Whom ſhall make to underſtand Doctrine? Them that are weaned m the Milk and drawn from the Breaſt*, &c.

To this end we muſt, by ſuch Degrees as they are ca-ble of, bring them acquainted with God and themſelves; d in the firſt place we muſt inform them, that there is ch a *Being* as *God*, whom we ought to honour and re-rence above all things: And then, that we are all his eatures, and the Works of his Hands; that he continu-y preſerves us, and gives us all the good things that we joy; and therefore we ought to ask every thing of him Prayer, becauſe this is an Acknowledgement of our De-ndence upon him; and to return Thanks to him for all

that

that we have and hope for, becauſe this is a juſt and e
Tribute, and all that we can render to him for his nu
berleſs Favours and Benefits.

And after this, they are more particularly to be inſtru
ed in their Duty towards God and Man: And beca
Fear and Hope are the two Paſſions which do chiefly ſw
and govern Humane Nature, the main Springs and Prin
ples of Action; therefore Children ſhould be carefully
form'd, that there is a *Life* and *Death*, wherein Men ſh
receive from God a mighty and eternal Reward, or a te
ble and endleſs Puniſhment, according as they have done
neglected their Duty in this Life. That God will love a
reward thoſe who do his Will and keep his Comma
ments, but will execute a dreadful Puniſhment upon
Workers of Iniquity, and the wilful Tranſgreſſors of
Laws.

And according as they are capable, they are to be m
ſenſible of the great Degeneracy and Corruption of H
mane Nature, deriv'd to us by the *Fall* and wilful Tra
greſſion of our *firſt Parents*; and of the way of our R
very out of this miſerable State by *Jeſus Chriſt*, whom
has ſent in our Nature to purchaſe and accompliſh the
demption and Salvation of Mankind from the Captivity
Sin and *Satan*, and from the Damnation of Hell.

The good *Education* of Children conſiſts not only
informing their Minds in the Knowledge of *God*, and t
Duty, but more eſpecially in endeavouring with the gr
eſt Care and Prudence to form their Lives and Man
to Religion and Piety: And this muſt be done by train
them in the Exerciſe of all *Moral* and *Chriſtian Gracus*
Virtues: As,

To *Obedience* and *Modeſty*, *Diligence* and *Sincerity*, *Ten*
neſs and *Pity*, as the general *Diſpoſitions* to Piety and
ligion.

To the good Government of their *Paſſions*, and of t
Tongue, and particularly to *ſpeak Truth* and to *hate Ly*
as a baſe and vile Quality.

To *Devotion* towards *God*, to *Sobriety* and *Chaſtity* with gard to themſelves, and to *Juſtice* and *Charity* towards l Men.

Parents muſt take great care to maintain their Authority ver their *Children*, by inculcating into them the Doc- ine of *Obedience*; otherwiſe they will neither regard their ommands, nor hearken to and follow their Inſtructions. they once get head, and grow ſtubborn and diſobe- ient, there is very little Hope left of doing any great ood upon them.

They muſt be train'd up in *Modeſty*, which is a fear of ame and *Diſgrace*. This Diſpoſition is proper to *Chil-* en, and a marvellous Advantage to all good Purpoſes. hey are *Modeſt*, ſays *Ariſtotle*, *who are afraid to offend, and ey are afraid to offend, who are moſt apt to do it*; as ildren are, becauſe they are much under the Power of eir Paſſions, without a proportionable Strength of Rea- n to govern and keep them under.

Now *Modeſty* is not properly a *Virtue*, but it is a very od Sign of a tractable and towardly *Diſpoſition*, a great eſervative and Security againſt *Sin* and *Vice*. And thoſe ildren who are much under the Reſtraint of *Modeſty*, are k'd upon as moſt hopeful and likely to do good; hereas *Immodeſty* is a vicious Temper, broke looſe and t free from all Reſtraint: Then there is nothing left to ep an *impudent* Perſon from *Sin*, when Fear of *Shame* gone; for Sin will ſoon take poſſeſſion of that Perſon om *Shame* has left: He that is once become ſhameleſs, proſtituted himſelf: Therefore preſerve this *Diſpoſition* Children as much as is poſſible, as one of the beſt means preſerve their *Innocence*, and to bring them to Good- s. The next thing for Parents to obſerve in the *Edu-* ion of *Children*, is to uſe them to be *Diligent*; *for with-* Diligence, ſays a learned Author, *there never was any t and excellent Perſon.* When the *Roman* Hiſtorians de- be an extraordinary Man, this always enters into his aracter as an eſſential part of it, that he was of *incre-*

dible Induſtry, of ſingular Diligence, or ſomething to th purpoſe. And indeed a Perſon can neither be excellen good, nor extremely bad, without this Quality. The D vil himſelf could not be ſo bad and miſchievous, if were not ſo ſtirring and reſtleſs a Spirit, and did *compaſs the Earth, and go to and fro ſeeking whom might devour.*

This is part of the Character of *Sylla*, *Marius*, and C *tiline*, thoſe great Diſturbers of the *Roman* State, as w as of *Cæſar* and *Pompey*, who were much greater and b ter Men, but yet gave Trouble enough to their Count and at laſt diſſolv'd the *Roman* Commonwealth, by th Ambition and Contention for Superiority. This is a p of all their Characters, that they were of a vigorous a indefatigable Spirit. *Diligence* in it ſelf then is neithe *Virtue* nor a *Vice*, but may be apply'd either way, to go or bad Purpoſes; and yet where all other Requiſites concur, it is a very proper *Inſtrument* for *Virtue*.

Let *Children* therefore be bred up to *Diligence*, if e you deſire they ſhould excel in any kind. The *Diligi Hand*, ſays *Solomon*, *maketh Rich*; *Rich* in *Eſtate*, *Rich Knowledge*; *Seeſt thou a Man diligent in his Buſineſs? ſhall ſtand before Princes*. And again, *the Hand of the D gent ſhall bear Rule*. Can we want Examples to ſhew how the greateſt Men in the World have diſtinguiſh'd the ſelves by their Diligence? Our buſy active Times can but furniſh us with innumerable Inſtances; happy for th ſelves and us, if that Diligence was made the *Inſtrumen Virtue*, and not exerciſed in the Advancement of *Div* and *Confuſion*.

Diligence puts almoſt every thing in our Power, and in time make Children capable of the beſt and grea Things: Whereas *Idleneſs* is their Bane and Ruin; it is Unbending of their *Spirits*, the *Ruſt* of their Faculties, as it were the laying of their Mind *fallow*, not as *H bandmen* do their Lands, that they might get new H and Strength, but to impair and loſe that which they h

Children that are bred up in *Lazineſs*, are almoſt neceſſarily bad, becauſe they cannot take the Pains to be good; and they cannot take Pains becauſe they have never been inur'd and accuſtom'd to it, which makes their Spirits *reſtive*; and when you have occaſion to quicken and ſpur them up to Buſineſs, they will ſtand ſtock ſtill.

Therefore never let your *Children* be without a *Calling*, or without ſome uſeful, or at leaſt innocent Employment, that will take them up; that they may not be put upon a kind of Neceſſity of being Vicious, for want of ſomething better to do. The *Devil* tempts the Active and Vigorous into his Service, knowing what fit and proper Inſtruments they are to do his Drudgery; but the Slothful and Idle, no body having hir'd them and ſet them to work, lie in his way, he ſtumbles upon them *as he goes about:* They in a manner offer themſelves to his Service, and having nothing to do, they even tempt the *Devil* himſelf to tempt them, and to take them in his way.

Sincerity is ſo abſolutely neceſſary to the well educating of *Children*, that what has been already ſaid of it, is doubtleſs more than ſufficient to put Parents upon impreſſing it ſtrongly on the Minds of their *Children*, by frequent and earneſt Inſtruction. It is not ſo properly a ſingle *Virtue* as the Life and Soul of all other Graces and Virtues, and without it what ſhew of Goodneſs ſoever a Man may make, he is unſound and rotten at the Heart. Let this *Diſpoſition* be above all things cheriſh'd in *Children*, as that which when they come to be *Men* will be the great Security and Ornament of their *Lives*.

When they come to engage in Buſineſs, and to have Dealings in the World, *Tenderneſs* and *Pity* will be a good Bar againſt Injuſtice and Oppreſſion, will be continually prompting us to *Charity*, and will fetch powerful Arguments for it from our own Bowels. To cultivate this Goodneſs and Tenderneſs of Nature, this ſo very humane and uſeful Affection, keep *Children* as much as is poſſible out of the way of *bloody Sights* and *Spectacles* of Cruelty: Diſcoun-

tenance in them all barbarous Uſage of Creatures under their Power: Do not allow them to torture and kill them for their Sport and Pleaſure, becauſe this will, inſenſibly and by degrees, harden their Hearts, and make them leſs apt to compaſſionate the Wants of the Poor, and the Sufferings and Afflictions of the Miſerable.

Children muſt be trained up to the Government of their *Paſſions* and of their *Tongues*, as the main *Foundations* of Religion and Virtue. It is the Diſorder of the *Paſſions*, more eſpecially of *Deſire*, and *Fear*, and *Anger*, which betrays into many Evils. *Anger* prompts Men to *Contention* and *Murther*; inordinate *Deſire* to *Covetouſneſs*, *Fraud*, and *Oppreſſion*; and *Fear* many times awes Men into *Sin*, and deters them from their Duty. Now if theſe *Paſſions* be cheriſh'd, or even but let alone in *Children*, they will in a ſhort time grow headſtrong and unruly, and when they come to be Men, will corrupt the Judgment, turn *Good-nature* into *Humour*, and *Underſtanding* into *Prejudice* and *Wilfulneſs*; but if they be carefully obſerv'd, and prudently reſtrain'd, they may by degrees be manag'd, and brought under Government. And the Excreſcences of them being prun'd away, they may prove excellent Inſtruments of *Virtue*.

Be careful therefore to diſcountenance in *Children* every thing that looks like Rage and furious *Anger*, and to ſhew them the Unreaſonableneſs and Deformity of it: Check their longing Deſires after things pleaſant, and uſe them to frequent Diſappointments of that kind; that when you think fit to gratify them, they may take it for a Favour, and not challenge every thing they have a mind to, as their due; that they may by degrees learn to ſubmit to the more prudent Choice of their *Parents*, as being much better able to judge what is good and fit for them.

When you ſee them at any time apt, out of *Fear*, to neglect their Duty, or to fall into any *Sin*, or to be tempted by telling a *Lye*, to commit one Fault to hide and ex-

cuſe

cuſe another, which *Children* are apt to do; the beſt Remedy of this Evil will be to plant a greater *Fear* againſt a leſs, and to tell them *what* and *whom* they ſhould chiefly fear: *Not him who can hurt and kill the Body, but Him who after he hath kill'd, can deſtroy both Body and Soul in Hell.*

The Neglect of *Children* in this matter, the not teaching them to govern their *Paſſions*, is the true Cauſe why many that have proved ſincere *Chriſtians*, when they come to be Men, have yet been very imperfect in their Converſation, and their Lives have been full of Inequalities and Breaches, which have not only been matter of great Trouble and Diſquiet to themſelves, but of great Scandal to *Religion*; when their Light which ſhould *ſhine before* Men, is ſo often darken'd and obſcured by theſe frequent and viſible Infirmities.

To the end that *Children* may learn the *Government of their Tongues*, teach them *Silence*, eſpecially in preſence of their *Betters*. And as ſoon as they are capable of ſuch a Leſſon, let them be taught not to ſpeak, but upon Conſideration both of *what* they ſay, and before *whom*. Above all, inculcate upon them that moſt neceſſary *Duty* and *Virtue* of *ſpeaking Truth*, as one of the beſt and ſtrongeſt Bonds of Humane Society; and poſſeſs them with the Baſeneſs and Vileneſs of telling a Lye. For if it be ſo great a Provocation to *give* a Man the *Lye*, then ſurely to be guilty of that Fault muſt be a mighty Reproach.

They who write of *Japan* tell us, that thoſe People, tho' mere *Heathens*, take ſuch an effectual Courſe in the Education of their *Children*, as to render a *Lye* and *Breach of Faith* above all things odious to them; inſomuch that it is a very rare thing for any Perſon among them to be taken in a *Lye*, or found guilty of *Breach of Faith*. And cannot the *Rules* of *Chriſtianity* be render'd as effectual to reſtrain Men from theſe Faults, which are ſcandalous even to *Nature*, and much more ſo to the *Chriſtian* Religion?

To the *Government* of the *Tongue*, doth alſo belong the reſtraining of Children from *lewd* and *obſcene* Words, from *vain* and *profane* Talk, and eſpecially from horrid *Oaths* and *Imprecations*: From all which they are eaſily kept at firſt; but if they are once accuſtom'd to them, it will be found no ſuch eaſy Matter for them to get quit of theſe evil Habits. It will require great Attention and Watchfulneſs over themſelves, to keep Oaths out of their common Diſcourſe; but if they be heated and in paſſion, they throw out Curſes and Oaths, as naturally as Men that are highly provok'd, fling Stones or any thing that comes next to hand at one another. So dangerous a thing is it to let any thing that is bad in *Children*, grow up into a *Habit*.

As the principal and eſſential Parts of *Religion* and *Virtue*, let Children be carefully bred up to *Sobriety* and *Temperance* in regard to themſelves, under which are alſo comprehended *Purity* and *Chaſtity*. The Government of the ſenſual Appetite, as to all kind of *Bodily* Pleaſure, is not only a great *Part* of Religion, but an excellent *Inſtrument* of it, and a neceſſary *Foundation* of *Piety* and *Juſtice*. For he that cannot govern himſelf, is not like to diſcharge his Duty either to God or Men. Wherefore St. *Paul* puts *Sobriety* firſt, as a *Primary* and *Principal* Virtue; in which Men are inſtructed by the *Chriſtian Religion*; and which muſt be laid as the Foundation both of *Piety* towards *God*, and of *Righteouſneſs* to Men. *The Grace of God*, for ſo he calls the *Goſpel*, *that brings Salvation unto all Men, hath appeared, teaching us that, denying Ungodlineſs and worldly Luſts, we ſhould live ſoberly, and righteouſly, and godly in this preſent World.* It firſt teaches us to live *ſoberly*, and unleſs we breed up *Children* to this *Virtue*, we muſt never expect that they will either live *righteouſly or godly in this preſent World.*

They muſt eſpecially be bred up to great Temperance in *Diet*, which will retrench the Fuel of other inordinate Appetites.

petites. It is a good Saying, *A well manner'd and well govern'd Appetite*, in Matter of *Meats* and *Drinks*, is a great *Part of Virtue*. I do not mean that *Children* ſhould be brought up according to the Rules of a *Leſſian Diet*, which ſets an equal Stint to all *Stomachs*, and is as Senſeleſs a thing as a *Law* would be, which ſhould enjoin that *Shoes* for all Mankind ſhould be made upon one and the ſame Laſt; but that they ſhould be fed temperately, and allow'd ſuch Food, both for Quantity and Quality, as is convenient for them.

What follows next in the *Education* of *Children*, is to train them up to a ſerious and unaffected *Piety* and *Devotion* towards *God*; ſtill and quiet, real and ſubſtantial, without much ſhew and noiſe; and as free as may be from all *Tricks* of Superſtition, or *Freaks* of *Enthuſiaſm*, which, if *Parents* and *Teachers* be not very prudent, will almoſt unavoidably inſinuate themſelves into the *Religion* of *Children*; and when they are grown up, will make them appear, to wiſe and ſober Perſons, fantaſtical and conceited, rendring them very apt to impoſe their own fooliſh Superſtitions and wild Conceits upon others, who underſtand *Religion* much better than themſelves.

Let them be taught to honour and love God above all things; to ſerve him in private, to attend conſtantly upon his publick Worſhip, and to keep their Minds intent upon the ſeveral Parts of it, without Wandring and Diſtraction. To pray to God as the Fountain of all Grace, and the Giver of every good and perfect Gift; and to acknowledge him, and to render Thanks to him, as our moſt gracious and conſtant Benefactor, and the great Patron and Preſerver of our Lives; to be careful to do what he commands, and to avoid what he has forbidden; to be always under a lively Senſe and Apprehenſion of his pure and all-ſeeing Eye, which beholds us in Secret; and to do every thing in Obedience to the Authority of that great *Lawgiver who is able to ſave and to deſtroy.*

Parents ſhould have a ſtrict Regard, in the *Education* of their *Children*, to *Juſtice* and *Honeſty*; they ſhould convince them that they ought to defraud and oppreſs no Man, to be as good as their Word, and to perform all their *Promiſes* and Contracts. They ſhould endeavour to imprint upon their Minds the Equity of that *great* Rule which is ſo natural and ſo eaſy, that even Children are capable of it, I mean that *Rule* which our *Saviour* tells us is the *Law and the Prophets*; To do to others as we wou'd have others do to us, if we were in their Caſes and Circumſtances, and they in ours.

You that are *Parents* and have to deal with the World, ought to be juſt and equal in all your Dealings: In the firſt Place for the ſake of your own Souls, and next for the ſake of your *Children*; not only that you may entail no Curſe upon the Eſtate you leave them, but likewiſe that you may teach them no Injuſtice by the Example you ſet before them, which in this Particular they will be as apt to imitate as in any one thing, becauſe of the preſent Worldly Advantages which it ſeems to bring, and becauſe *Juſtice* is in truth a *Manly* Virtue, and leaſt underſtood by *Children*: Wherefore *Injuſtice* is a *Vice*, which they will ſooneſt practiſe, and with the leaſt Reluctancy, becauſe they have leaſt Knowledge of it in many Particular Caſes, and becauſe alſo they have ſo little Senſe of the great Virtue of Honeſty. They ſhould not be allow'd to Cheat, no not in Play and Sport, even when they play for little or nothing: For if they practiſe it in that Caſe, and be unjuſt in a little, they will be much more tempted to be ſo when they can gain a great deal by it.

Xenophon in his *Inſtitution* of *Cyrus*, which he deſign'd for the Idea of a well-educated Prince, tells us this little but very inſtructive Story concerning young *Cyrus*; that his Governour, the better to make him underſtand the Nature of Juſtice, put this Caſe to him: *You ſee there*, ſaid he to *Cyrus*, *two Boys playing, of different Stature; the leſſer of them has a very long Coat, and the taller a very*

ſhort

ſhort one; now if you were a Judge, how would you diſpoſe of theſe two Garments? Cyrus immediately, and with very good Reaſon, as he thought, paſſes this ſudden Sentence, *The taller Boy ſhould have the longer Garment, and he that was of the lower Stature the ſhorter,* becauſe this certainly was fitteſt for them both: Upon which his Governour rebukes him to this purpoſe, telling him, *that if he were to make two Coats for them, he ſaid well; but he did not put this Caſe to him as a* Tailor, *but as a* Judge, *and as ſuch he had given a very wrong Sentence; for a* Judge *ought not to conſider what is* moſt fit, *but what* is juſt; *not who could make* beſt uſe *of a thing, but who has* moſt Right to it.

By theſe familiar ways may the Principles of Virtue be inſtill'd into *Children,* and there is nothing wherein they may be more eaſily miſ-led than in *Juſtice*; in Matter of *Right* and *Wrong.* They ſhould therefore be taught the general Rules of both, becauſe if we would teach them to do *Juſtice,* and to avoid doing *Injuſtice,* we muſt teach them to know what is *Juſtice,* and what *Injuſtice*; for many are unjuſt meerly out of Ignorance, and for Want of knowing better, and cannot help it.

As *Charity,* I mean chiefly to the Poor and Deſtitute, is an *Eſſential,* ſo it is a moſt *Subſtantial* Part of Religion. This *Diſpoſition* muſt be encourag'd in *Children,* not only by Example but by frequent inculcating it upon them by Paſſages of Scripture; as, that *pure Religion and undefiled before God and the Father is this, to viſit the Fatherleſs and the Widows in their Affliction*; that, *as we ſow in this kind,* ſo we ſhall *reap*; that, *he ſhall have Judgment without Mercy, who hath ſhewed no Mercy*; that at the *Judgment* of the *Great Day,* we ſhall in a very particular Manner be called to Account for our Practice or Omiſſion of this Duty, and ſhall then be abſolved or condemned, according as we have exerciſed or neglected this great Virtue of the *Chriſtian Religion.*

Let *Parents* always bear in Mind, that the good *Education* of *Children* conſiſts *in giving them good Example.* This Courſe *David* took in his Family, as appears by that ſolemn Reſolution of his, *I will behave my ſelf wiſely in a perfect way, I will walk within my Houſe with a perfect Heart.* Let *Parents* and *Maſters of Families* give good Examples to their *Children* and *Servants*, in a conſtant ſerving of God in their *Families*, which will nouriſh Religion in thoſe that are under their Care. And let them alſo be Exemplary in a ſober and holy Converſation, before thoſe that belong to them.

They muſt alſo take Care that their *Children*, as far as is poſſible, have no bad Examples to converſe with, either among their Servants, or their own Companions, leſt *by walking with them they learn their way, and get a blot to their Souls.* There is Contagion in Example, and nothing does more ſlily inſinuate it ſelf and gain upon us, than a living and familiar Pattern. Wherefore, as much as lies in *Parents*, let *Children* always have good Examples before them; eſpecially let Parents themſelves be Exemplary to them in the beſt Things, becauſe their Example is of all other the moſt powerful, and carries greateſt Authority with it; without this, Inſtruction will ſignify very little, and the great Force and Efficacy of it will be loſt. We ſhall find it very hard to perſuade our *Children* to do that which they ſee we do not practiſe our ſelves: For even *Children* have ſo much Senſe and Sagacity, as to underſtand that Actions are more real than Words, and a more certain Indication of what a Man does really and inwardly believe. Example is the moſt lively way of teaching, and becauſe *Children* are much given to Imitation, it is alſo a very delightful way of Inſtruction, and that of which Children are moſt capable, both becauſe it is beſt underſtood, and is apt to make the deepeſt Impreſſion upon them.

Parents then, above all others, have one Argument to be good themſelves, for the ſake of their *Children*: If you deſire to have them good, the beſt way to make them

hem ſo, is to give them the Example of it in being good our ſelves. For this Reaſon Parents ſhould take great are to do nothing but what is worthy of Imitation. our *Children* will follow you in what you do; there- re do not go before them in any thing that is Evil: he bad Example of *Parents* is both a Temptation and ncouragement to *Children* to Sin, becauſe it is a kind of uthority for what they do, and looks like a Juſtificati- n of their Wickedneſs.

With what Reaſon can you expect that your Children ould follow your good Inſtructions, when you your ves give them ill Examples? You do but as it were ecken to them with the Head, and ſhew them the way Heaven by your good Counſel; but you take them by e Hand, and lead them in the way to Hell by your con- ary Example. Whenever you Swear, or tell a *Lye*, or e Paſſionate and Furious, and come drunk into your mily; you weaken the Authority of your Commands, d loſe all Reverence and Obedience to them, by contra- cting your own Precepts,

The Precepts of a good Man are apt to raiſe and in- me others to the Obſervation of them; but when they me from one who is faulty and vicious in that kind mſelf, they are languid and faint, and give us no Heart d Encouragement to the Exerciſe of thoſe Virtues which e plainly ſee they do not practiſe themſelves. Doſt ou, who teacheſt thy Children to ſpeak Truth, tell a *Lye* y ſelf? Thou that ſayeſt they muſt not Swear, doſt thou ofane the Name of God by Cuſtomary Oaths and urſes? Thou art unfit to be *a Guide to the Blind, a ght to them that are in Darkneſs, an Inſtructor of the oliſh, and a Teacher of Babes; becauſe thou thy ſelf haſt ly a form of Knowledge, and of Truth in the Law,* but e deſtitute of the Life and Practice of it. In a word, you be not careful to give good Examples to your *Chil- en*, you defeat your own Counſels, and undermine the ſt Inſtructions you can give them, and they will be all

ſpilt

ſplit like Water upon the barren Sands; they will have no Effect, they will bring forth no Fruit.

Good *Education* conſiſts, further, *in wiſe and early Reſtraints from that which is Evil, by ſeaſonable Reproof and Correction:* And this is alſo one way of Inſtruction: *Solomon* ſays, *the Rod and Reproof giveth Wiſdom.* Tho' both theſe do ſuppoſe a Fault that is paſt, yet the great End of them is to prevent the like for the future, and to be an Admonition to them for the time to come. And therefore whatever will probably be effectual for future Caution and Amendment, ought to be ſufficient in this kind, becauſe the End is always to give meaſure to the Means. And where a mild and gentle Rebuke will do the Buſineſs, Reproof may ſtop there without proceeding further; or when that will not do, if a ſharp Word, and a ſevere Admonition will be effectual, the *Rod* may be ſpar'd.

Provided always, that your *Lenity* give no Encouragement to *Sin*, and be ſo managed, that *Children* may perceive that you are in good earneſt, and reſolved, that if they will not reform, they ſhall certainly be puniſh'd. And provided alſo, that your *Lenity* bear a due Proportion to the Nature and Quality of the Fault. We muſt not uſe Mildneſs in the Caſe of a wilful and heinous Sin, eſpecially if it be Exemplary, and of publick Influence. To rebuke gently upon ſuch an Occaſion, is rather to countenance the Fault, and ſeems to argue, that we are not ſenſible enough of the Enormities of it, and that we have not a due Diſlike and Deteſtation for it. Such cold Reproofs were thoſe which old *Eli* gave his Sons, *Why do you ſuch things? For I hear of your Evil-doings by all this People*, that is, their Carriage was ſuch as gave publick Scandal. *Nay, my Sons, for it is not a good Report that I hear; you make the Lord's People to tranſgreſs.*

Such a cold Reproof as this, where the Crime was ſo great and notorious, was a kind of Allowance of it, and a partaking with them in their Sin. Thus God interprets it, and therefore calls it a kicking at his *Sacrifice, and a*

deſpiſing

ſpiſing of his Offering; For which He threatens *Eli* with moſt terrible Judgments, *Becauſe his Sons made themſelves vile and he reſtrain'd them not.*

Wherefore our Severity muſt be proportion'd to the Crime; when the Fault is great, the greater Severity muſt be uſed; ſo much at leaſt as may be an effectual Reſtraint for the future. Here was *Eli*'s Miſcarriage, that in the Caſe of ſo great a Fault as his Sons were guilty of, his Proceeding was neither proportion'd to the Crime, nor to the End of Reproof and Correction, which is Amendment for the future; but he ſhew'd ſuch a Mildneſs in his Reproof of them, as was more apt to encourage, than reſtrain them in their vile Courſes.

There are indeed ſome Diſpoſitions ſo very Tender and Tractable, that a gentle Reproof will ſuffice: But moſt *Children* are of that Temper, that Correction muſt be ſometimes us'd; and a fond Indulgence in this Caſe is many times their utter Ruin and Undoing; and in Effect is, not *Love*, but *Hatred*. *He that ſpareth the Rod, hateth his Son*, ſays the wiſe Man, *but he that loveth him chaſteneth him betimes. Chaſten thy Son while there is hope, and let not thy Soul ſpare for his crying.* Again, *Fooliſhneſs is bound up in the Heart of a Child, and the Rod of Correction ſhall drive it far from him. Withhold not Correction from the Child, for if thou beateſt him with the Rod he ſhall not die; thou ſhalt beat him with the Rod, and ſhalt deliver his Soul from Hell.* And again, *the Rod and Reproof give Wiſdom, but a Child left to himſelf bringeth his Mother to Shame.* He mentions the *Mother* emphatically, becauſe ſhe many times is moſt faulty in this fond Indulgence, and therefore the Shame and Grief of it do juſtly fall upon her.

Correction then is of great Uſe, and often Neceſſary; and Parents that forbear it, are not only cruel to their Children, but to themſelves; for God often puniſhes thoſe *Parents* very ſeverely, who have neglected this neceſſary piece of *Diſcipline*. There is hardly to be found in *Scripture*,

ture, a more terrible temporal Threatning, than that concerning *Eli* and his Houſe, for his fond Indulgence to his Sons; who, when they came to be Men, proved ſuch horrible Scandals, not only to their Father, but to the Prieſt's Office, and to that degree, as *to make the Sacrifice of the Lord to be abhorred by all the People.* I will recite the Threatning at large, for an Admonition to *Parents* that they be not guilty in this kind. *The Lord ſaid to* Samuel, *Behold I will do a thing in* Iſrael, *at which both the Ears of every one that heareth it ſhall tingle. In that Day I will perform againſt* Eli *all things which I have ſpoken concerning his Houſe; when I begin I will alſo make an End. For I have told him that I will judge his Houſe for ever for the Iniquity which he knoweth, becauſe his Sons made themſelves vile, and he reſtrained them not. And therefore I have ſworn unto the Houſe of* Eli, *that the Iniquity of* Eli's *Houſe ſhall not be purged with Sacrifice nor Offering for ever.* I know very well that this enormous Wickedneſs of *Eli*'s Sons was committed by them after they were grown to be Men; but this Inſtance is nevertheleſs to our preſent purpoſe; there being hardly any doubt to be made but that it was the natural Effect of a remiſs and too indulgent *Education.*

God very often does correct and remarkably puniſh fond *Parents*, by thoſe very *Children* who have wanted Reproof and Correction; of which the *Sacred Writ* gives us a remarkable Inſtance in *Adonijah*, upon the mention of whoſe Rebellion againſt *David* his Father, the Text takes particular notice of his Father's extreme Fondneſs of him, as both the procuring and meritorious Cauſe of it. *For his Father had not diſpleaſed him at any time in ſaying, why haſt thou done ſo?* The Son of *Sirac* tells us, that *he that chaſtiſeth his Son, ſhall have Joy of him.*

Another Duty of Parents very much of late neglected in the Education of their Children is, *the bringing them to be publickly Catechiſed by the Miniſter, to prepare them for ſolemn Confirmation. Catechiſing* is, as every one knows

ows, a particular way of teaching by Queſtion of
wer, accommodated and fitted for the Inſtruction of
dren in the Principles of Religion. I do not find in-
d that this particular Method is any where enjoin'd in
ipture; but *Inſtruction* in general is: And I doubt not
that upon this general Warrant, *Parents* and *Miniſters*
y uſe that way of *Inſtruction* of *Children*, which is
ſt fit and proper to inſtil into them the Principles of
gion. The Neceſſity and great Uſefulneſs of Catechi-
g, appear from the particular Advantage it is of to
ldren, becauſe they are ſubject to Forgetfulneſs and
nt of Attention. Now Catechiſing is a good Remedy
inſt both theſe, becauſe by *Queſtions* put to them,
dren are forc'd to take notice of what is Taught, and
ſt give ſome *Anſwer* to the *Queſtion* that is ask'd: And
Catechiſm, being ſhort, and containing in a little Com-
s the moſt neceſſary Principles of Religion, is the more
ly remember'd.

t very ſeldom happens, that *Children* which have not
n *Catechiz'd*, have any clear and competent Knowledge
the Principles of Religion; and for want of this, are
apable of receiving any great Benefit by *Sermons*, which
poſe Perſons to be in ſome Meaſure inſtructed before-
d in the main Principles of Religion.

Beſides, if they have no Principles of Religion fix'd in
m, they become an eaſy Prey to *Seducers*: And we
ſad Experience of this, among many other diſmal
ects of our Civil Confuſions: Publick Catechiſing be-
ne almoſt wholly diſus'd, and private too in many Fa-
lies. Endeavours have been lately us'd, ro revive
Chriſtian a Practice among the more ordinary ſort
People, but thoſe of a higher Rank diſdain to have
ir Children *Catechiz'd* in publick by the Miniſter, as if
y had not Souls to be ſaved as well as their *Inferiors*;
f the Earth was theirs, and Heaven belong'd literally to
Poor. Had *Catechiſing* of Children been continu'd, it
very probable that this Age would have been infected

with

with fewer *Errors*, fewer *Schiſms*, and that there wou not have been ſo much *Apoſtaſy* from the *Fundamentals* Religion. For it is, I think, a true Obſervation, that C *techiſing*, and the Hiſtory of the *Martyrs*, have been t two great *Pillars* of the *Proteſtant* Religion.

There being then ſo great a Neceſſity and Uſefuln of this way of *Inſtruction*, *Parents*, and *Maſters* of Famil ſhould certainly take great care to practiſe it with reſpe to their *Children* and *Servants*. This Work ſhould n lie wholly on *Miniſters*, you muſt do your Part at hom who by your conſtant Reſidence in your *Families*, ha better and more eaſy Opportunities of inculcating t Principles of Religion upon your *Children* and *Servant* You muſt there prepare them for publick *Catechiſm* that the Work of the *Miniſter* may not be heavy upo him.

The laſt thing to be conſider'd, toward the Diſcharg of the Duty incumbent on Parents to give their Childre a Religious Education, is the *bringing of them to the Biſho to be ſolemnly Confirm'd*, by their taking upon themſelv the *Vow*, which, by their Sureties, they enter'd into at the *Baptiſm*.

This is acknowledg'd by almoſt all *Sects* and *Parties* o Chriſtians, to be of *Primitive* Antiquity, and of very grea *Uſe*, when it is perform'd with that due Preparation o Perſons for it, by the Miniſters to whoſe Charge they be long, and with that Seriouſneſs and Solemnity, which th Nature of the thing does require.

And to that End, it were very deſirable, that *Confirma tions* ſhould be more frequent, and in ſmaller Numbers at time, that ſo the Biſhop may apply himſelf more particu larly to every Perſon that is to be *Confirm'd*, that by thi means the thing may make the deeper Impreſſion, and lay the ſtronger Obligation upon them.

One thing more were to be wiſh'd, both to prevent Confuſion, and for the Eaſe alſo of the *Biſhop*, that hi Work may not be endleſs, that *Miniſters* would take care that

at none may preſent themſelves to the Biſhop, or be eſented by the *Miniſters*, to be *confirm'd* a ſecond time; cauſe a great many are wont to offer themſelves every me there is a *Confirmation*; which is both very diſorderly d unreaſonable, there being every whit as little Reaſon r a *ſecond Confirmation*, as there is for a *ſecond Baptiſm*: nd if any Perſon need ſo often to be *confirm'd*, it is a gn that *Confirmation* has very little effect upon him.

All *Fathers* and *Mothers* muſt endeavour, in the *Educa-* n of their *Children*, to diſcover their particular *Temper* d *Diſpoſition*, that they may ſuit and apply themſelves to it, d by ſtriking in with Nature, may ſteer and govern em in the ſweeteſt and eaſieſt way. This is like Know- dge of the Nature of the Ground to be planted, which *ubandmen* are wont very carefully to enquire into, that ey may apply the *Seed* to the *Soil*, and plant in it that hich is moſt proper for it.

Every *Soil* is not proper for all ſorts of *Grain*, or *Fruit*; e Ground is fit for *Corn*, another for *Vines*: And ſo it in the *Temper* and *Diſpoſition* of *Children*: Some are ore capable of one *Excellency* and *Virtue* than another, d ſome more ſtrongly inclin'd to one *Vice* than another; hich is a great *Secret* of *Nature* and *Providence*, and it is ry hard to give a juſt and ſatisfactory Account of it.

'Tis good therefore to know the particular Tempers of *ildren*, that we may accordingly apply our Care to them, d manage them to the beſt Advantage. Thus when we ſcern in them any forward Inclinations to *Good*, we ay caſt in ſuch *Seeds* and *Principles*, as by their Suitable- ſs to their particular *Tempers* we judge moſt likely to ke ſound and deepeſt Root. And when theſe are grown , and have taken poſſeſſion of the *Soil*, they will pre- e it for the Seeds of other Virtues.

And ſo alſo when we diſcover in their Nature a more rticular Diſpoſition and Leaning towards any thing which bad, we muſt with great Diligence and Care apply ſuch ſtructions, and plant ſuch Principles in them, as may be

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moſt effectual to alter this evil Diſpoſition of their Minds that while Nature is tender and flexible, we may gent bend it the other way: And it is almoſt incredible wh ſtrange things by Prudence and Patience may be don towards the rectifying a very perverſe and crooked Diſpo ſition.

This makes it of a very great Uſe to obſerve and di cover the particular *Tempers* of *Children*, that in all our In ſtructions and Management of them, we may apply ou ſelves to their Nature, and hit their peculiar Diſpoſition By this means we may lead and draw them to their *Du* in humane ways, and ſuch as are much more agreeable t their Temper than Conſtraint and Neceſſity, which ar Harſh, Churliſh, and againſt the Grain. Whatever i done with Delight, goes on chearfully; but when Natur is compell'd and forc'd, things proceed heavily: Therefor when we are forming and faſhioning *Children* to Religio and Virtue, we ſhould make all the Advantage we can o their particular Tempers: This will be a good Directio and Help to us to conduct Nature in the way it will mo eaſily go. Every Temper gives ſome particular Advanta and *Handle*, by which we may take hold of them an ſteer them more eaſily; but if we take a contrary courſe we muſt expect to meet with great Difficulty and Re luctancy.

Such ways of Education as are prudently fitted to th particular Diſpoſition of Children, are like *Wind* and *Ti* together, which will make our Work go on amain. Bu thoſe Ways and Methods which are apply'd croſs to Na ture, are like *Wind* againſt *Tide*, they make a great Sti and Conflict, but a very ſlow Progreſs: Not that on can expect all *Parents* ſhould be *Philoſophers*, but that the ſhould uſe the beſt Wiſdom they have in a matter of ſo great Concernment.

In your Inſtruction of Children, endeavour to plant in them thoſe *Principles* of Religion and Virtue which ar moſt Subſtantial, and are like to have the beſt Influence upon

n the future Government of their Lives, and to be of tinual and lasting Use to them. Look to the *Seed* ſow, that it be ſound and good, and for the Benefit Uſe of Mankind; this is to be regarded, as well as *Ground* into which the Seed is caſt.

Labour to beget in Children a right Apprehenſion of ſe things which are moſt Fundamental and Neceſſary to Knowledge of God and our Duty, and to make them ible of the great Evil and Danger of Sin, and to work hem a firm Belief of the next Life, and of the Eternal wards and Puniſhments of it. If theſe *Principles* once e *Root*, they will ſpread far and wide, and have a vaſt luence upon all their Actions; and unleſs ſome power- Luſt or Temptation to Vice hurry them away, they l probably accompany them, and ſtick by them as long hey live,

Many *Parents*, according to their beſt Knowledge and prehenſions of Religion, in which they themſelves have n educated, and too often, according to their Zeal thout Knowledge, do take great care to plant little and grounded *Opinions* in the Minds of their *Children*, and faſhion them to a *Party*, by infuſing into them the par- ular Notions and Phraſes of a *Sect*, which, when they me to be examin'd, have no Subſtance, nor perhaps nſe in them: And by this means, inſtead of bring- them up in the true and ſolid Principles of *Chriſtianity*, ey take a great deal of Pains to inſtruct them in ſome ubtful Doctrines of no great Moment in Religion, and rhaps falſe at bottom: by which, inſtead of teaching em to hate *Sin*, they fix them in *Schiſm*, and teach them hate and damn all thoſe that differ from them, and e oppoſite to them; who yet are perhaps much more the *Right*, and far better *Chriſtians* than themſelves.

Indeed nothing is more common, and more to be pi- d, than to ſee with what a confident Contempt and ornful Pity ſome ill-inſtructed and ignorant People will ment the Blindneſs and Ignorance of thoſe who have a

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thouſand times more true Knowledge and Skill th themſelves, not only in all other things, but even in t Practice as well as Knowledge of the Chriſtian Religio believing thoſe who do not reliſh their affected Phra and uncouth Forms of Speech, to be ignorant of t *Myſtery* of the *Goſpel*, and utter Strangers to the Life a Power of Godlineſs.

But now, what is the Effect of this miſtaken way *Education*? The *Harveſt* is juſt anſwerable to the *H bandry*: As they have ſown, ſo they muſt expect to re and inſtead of good Grain, to have Cockle and *Ta They have ſown the Wind, and they ſhall reap the Wh wind.* Inſtead of true *Religion*, and of a ſober peacea Converſation, there will come up new and wild Opinio a factious and uncharitable Spirit, a furious and boiſte Zeal, which will neither ſuffer themſelves to be quiet n any body that is about them.

But if you deſire to reap the Effects of true Piety a Religion, you muſt take care to plant in Children t main and ſubſtantial Principles of *Chriſtianity*; which m give them a general Bias to Holineſs and Goodneſs, a not to little particular Opinions, which being once fi in them by the ſtrong Prejudice of *Education*, will hard ever be rooted out.

Do all that in you lies to check and diſcourage in the the firſt Beginnings of *Sin* and *Vice*; pluck them up the Roots, ſo ſoon as ever they appear; this is like t weeding of *Corn*, which is a neceſſary piece of go Husbandry. *Vices*, like *ill Weeds*, grow apace, and if th once take to the Soil, it will be hard to extirpate and k them; but if we watch them, and cut them up as ſoo as they appear, this will diſcourage the Root and ma it die.

Therefore take great heed, that your Children be n habituated and accuſtomed to any evil Courſe. A Vi that is of any conſiderable Growth and Continuance w ſoon grow obſtinate, and having once ſpread its Roo

will be a very difficult Matter to clear the Ground of it; hild may be ſo long neglected till he be overgrown h Vice to that degree, that it may be out of the Power *Parents* ever to bring him to good Fruit. If it once n upon the deprav'd Diſpoſition of *Children*, it will be of the hardeſt Things in the World to give a ſtop to we are caution'd to *take heed of being harden'd by the eitfulneſs of Sin*, which they who go on in an evil rſe will moſt certainly be; we ſhould obſerve the firſt earances of Evil in *Children*, and kill theſe young Ser- ts as ſoon as they ſtir, leſt they bite to Death.

When they are capable of it, bring them to the *publick ſhip* of *God*, where he has promis'd his more eſpecial ence. It is in *Zion*, the place of *God*'s publick Wor- , *where the Lord hath commanded the Bleſſing, even for evermore*. Theſe are the Means which God has ointed for the Beginning, and Increaſing of *Grace* in This is the *Pool*, where the Angel uſes to come, and *move the Waters*; carry your Children thither, where, hey diligently attend, they may meet with an Oppor- y of being *healed*.

When they come from *Church*, call them frequently to ccount of what they have heard and learn'd there; will make them both to attend more diligently to t they hear, and to lay it up in their *Memories* with ter Care; which will ſo fix it there, as to make a er and more laſting Impreſſion upon their Minds.

e careful more eſpecially to put them upon the Exer- and Practice of Religion and Virtue, in ſuch Inſtances heir Underſtanding and Age are capable of: Teach n ſome ſhort and proper Forms of *Prayer* to *God*, to aid by them devoutly upon their Knees in private, at every Morning and Evening. A great many *Children* ect this, not from any ill Diſpoſition of Mind, but uſe no Body takes care to teach them how to do it: if they were taught and put upon doing it, the Habit Cuſtom of any thing will after a little while make

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that eaſy and delightful enough, which they cannot at be brought to, without great Difficulty and Reluctance

Knowledge and *Practice* do mutually promote and forward one another; Knowledge prepares and diſp for Practice, and Practice is the beſt way to perfect Kn ledge in any kind. Mere *Speculation* is a very raw rude thing, in Compariſon of true and diſtinct Kn ledge, which is gotten by *Practice* and Experience. moſt exact Skill in *Geography* is nothing, compared the Knowledge of that Man, who, beſides the ſpecul Part, has travell'd over and carefully view'd the Coun he has read of; the moſt knowing Man in the Art Rules of *Navigation*, is no Body in Compariſon o experienced Pilot and Seaman: Becauſe Knowledge fected by Practice is as much different from mere Sp lation, as the Skill of doing a thing, is from being how a thing is to be done. For Men may eaſily mi *Rules*, but frequent Practice and Experience are ſel deceiv'd. Give me a Man that conſtantly does a t well, and that ſhall ſatisfy me that he knows how t it. That Saying of our *Saviour*, *If any Man will d Will, he ſhall know of the Doctrine, whether it be of or whether I ſpeak of my ſelf*, is a clear Demonſtratio this Matter, that they underſtand the Will of God who are moſt careful to do it; and ſo alſo the beſt to know what God is, is to tranſcribe his Perfection our Lives and Actions, to be *Holy*, and *Juſt*, and G and *Merciful*, as he is.

Therefore when the Minds of *Children* are once roughly poſſeſt with the true *Principles* of Religion, ſhould bend all our Endeavours to put them upon the P tice of what they know. Let them rather be taug do well than to talk well; rather to avoid what is in all its Shapes and Appearances, and to practiſe their ty in the ſeveral Inſtances of it, than to *ſpeak with Tongues of Men and Angels. Unto Man he ſaid, Be the fear of the Lord, that is Wiſdom, and to depart f*

l is Underſtanding. Hereby, ſays St. *John*, *we know that know him, if we keep his Commandments; he that ſaith, now him, and keepeth not his Commandments, is a Lyar, the Truth is not in him.*

Xenophon tells us, that the *Perſians*, inſtead of making ir *Children* learned, taught them to be Virtuous; and, ead of filling their Heads with fine *Speculations*, taught m *Honeſty*, *Sincerity*, and *Reſolution*, and endeavour'd to ke them *Wiſe*, *Valiant*, Juſt, and Temperate. *Lycurgus* in the Inſtitution of the *Lacedemonian* Common-lth, took no Care about Learning, but only about the es and Manners of their *Children:* Tho' I ſhould think Care of both is beſt, and therefore, with the Leave of reat and wiſe a *Lawgiver*, I cannot but think that this s a Defect in his *Inſtitution*: Becauſe Learning, if it be er the Conduct of true Wiſdom and Goodneſs, is not an Ornament, but a great Advantage to the better vernment of any Kingdom or Commonwealth.

Great Care and Diligence muſt be us'd in this whole ineſs of *Education*, and more particularly in the *Inſtruc-* of *Children*; the Principles of Religion and Virtue ſt be inſtilled and dropt into them, by ſuch Degrees and uch a Meaſure, as they are capable of receiving them; *Children* are narrow-mouth'd Veſſels, and a great deal not be pour'd into them at once.

They muſt alſo be accuſtom'd to the Practice and Ex-ſe of Religion and Goodneſs by Degrees, till Holineſs Virtue have taken Root, and they be well ſettled and firm'd in a good Courſe. Now this requires conſtant ndance, and even the Patience of the Husbandman, to t for the Fruit of our Labours.

In ſome *Children* the Seeds that are ſown fall into a ter Depth of Earth, and therefore are of a ſlow Diſ-ure, and it may be a conſiderable time before they ap-r above Ground. 'Tis long before they ſhoot and grow to any Height, and yet they may afterwards every extend themſelves; which, as an ingenious Author obſerves,

obſerves, ſhould excite *the Care, and prevent the Des* of *Parents*; for if their *Children* be not ſuch ſpeedy Spr ders and Branchers as the *Vine*, they may perhaps pr like the *Olive* that is long in growing, but in its Matur is abundantly fruitful.

'Tis a Work of great Pains and Difficulty to rectif perverſe Diſpoſition; 'tis more eaſy to *palliate* the Corrupt of Nature, but the Cure of it requires Time and car looking to; an Evil Temper and Inclination may be ver'd and conceal'd, but it is a great Work to conquer ſubdue it. It muſt firſt be check'd and ſtopt in its Cou and then weaken'd, and the force of it be broken by D grees, and at laſt, if it be poſſible, deſtroyed and roo out.

To all theſe Means we muſt add our conſtant and e neſt Prayers to God for our *Children*, that his *Grace* m take an early Poſſeſſion of them; that he would g them virtuous Inclinations, and towardly Diſpoſitions Goodneſs; and that he would be pleas'd to accompany our Endeavours to that End with his powerful Aſſiſta and Bleſſing, without which all we can do will prove effectual.

Be often then upon your Knees for your *Children*, not only teach them to pray for themſelves, but do y alſo with great Fervour and Earneſtneſs *commend them God*, and *to the Power of his Grace*, which alone is a to ſanctify them. Beg his Holy Spirit, and ask Divi Knowledge and Wiſdom for them of him, *who giveth all liberally, and upbraideth not*; beſeech him to ſeaſ their tender Years with his *Fear*, which is the *beginning Wiſdom*; pray for them, as *Abraham* did for *Iſhmael*, *that Iſhmael may live in thy ſight.*

Many *Parents*, having found all their Endeavours for long time together ineffectual, have at length betak themſelves to Prayer, earneſt and importunate *Prayer* to *God* as their laſt Refuge. *Monica*, the Mother of St. *Auſt* by the Conſtancy and Importunity of her Prayers, obtai

God the Converſion of her Son, who prov'd after-
ards ſo great and glorious an Inſtrument of Good to
e *Church* of *God*: According to what St. *Ambroſe* Bi-
op of *Milan*, to encourage her to perſevere in her fer-
ent *Prayers* for her Son, had ſaid to her, *It cannot be, that*
Son of ſo many Prayers and Tears ſhould miſcarry. God's
race is free, but it is not likely but that God will at laſt
ve his Bleſſing to our earneſt Prayers and faithful Endea-
ours.

I am ſatisfy'd there are a great many People who will
ve no Reliſh for ſuch ſerious and religious Leſſons, and
ill prefer thoſe Parts of this Diſcourſe, in which the Sub-
ct is treated of with reſpect more to the *Moral* than the
hriſtian Life; others there are who will take theſe Rules
r Education to be too *General*, and deſire that in a Mat-
r of ſo great Importance, we had yet been more parti-
lar in giving the *Mother* Directions for the Diſcharge of
e Truſt committed to her by God and Nature, in the
ell-breeding up of her *Children*. To give the latter Sa-
faction, we ſhall imploy ſtill a few Pages more on this
bject, endeavour to ſearch it to the Bottom, and diſco-
r all the Secrets of it, for the Uſe of wiſe, virtuous, and
nder *Parents*.

Mens Happineſs or Miſery is, for the moſt part, of
eir own making. He whoſe *Mind* directs not wiſely,
ill never take the right ways; and he whoſe *Body* is crafy
d feeble, will never be able to advance in it. I con-
s there are ſome Mens Conſtitutions of *Body* and *Mind*
Vigorous, and well fram'd by Nature, that they need
t much Aſſiſtance from others; but by the ſtrength of
eir natural Genius, they are from their *Cradles* carry'd to-
rds what is Excellent, and by the Privilege of their hap-
Conſtitutions are able to do Wonders; but Examples of
s kind are but few, and I think, I may ſay, that of all
Men we meet with, nine Parts of ten are what they
good or evil, uſeful or not, by their *Education*. 'Tis
t which makes the great Difference in Mankind. The

little or almoſt inſenſible Impreſſions on our tender Infancies, have very important and laſting Conſequences. And there 'tis, as in the Fountains of ſome Rivers, where a gentle Application of the Hand turns the flexible Waters into Channels, that make them take quite contrary Courſes, and by this little Direction given them at firſt in the Source, they receive different Tendencies, and arrive at laſt at very remote and diſtant Places.

I imagine the Minds of *Children* as eaſily turn'd this or that way as Water itſelf; and tho' this be the principal Part, and our main Care ſhould be about the Inſide, yet the Clay-Cottage is not to be neglected. I ſhall therefore treat of the *Caſe* in which the *Mind* is incloſed, and conſider the *Health* of the *Body*. How neceſſary *Health* is to our Buſineſs and Happineſs, and how requiſite a ſtrong Conſtitution, able to endure Hardſhips and Fatigues, is to one that will make any Figure in the World, is too obvious to need any Proof.

The Conſideration I ſhall here have of *Health*, ſhall be not what a *Phyſician* ought to do with a ſick or craſy *Child*, but what the *Parents* without the help of Phyſick ſhould do for the *Preſervation* and *Improvement of an healthy* or at leaſt not *ſickly Conſtitution* in their Children; and this perhaps might be all diſpatch'd in this one ſhort Rule; that Gentlemen ſhould uſe their *Children*, as the honeſt Farmer and ſubſtantial Yeomen do theirs. But becauſe the *Mother* may poſſibly think this a little too hard, and the *Father* too ſhort, I ſhall explain my ſelf more particularly, only laying down this as a general and certain Obſervation for the *Women* to conſider, that moſt *Childrens* Conſtitutions are either ſpoil'd, or at leaſt harm'd, by *Cockering* and *Tenderneſs*.

The firſt thing to be taken care of is, that *Children* be not too *warmly Clad or Cover'd*, Winter or Summer. The *Face*, when we are born, is no leſs tender than any other part of the *Body*, 'tis Uſe alone hardens it, and makes it more able to endure the Cold: And therefore the *Scythian*

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hiloſopher gave a very ſignificant Anſwer to the *Athenian*, who wonder'd how he cou'd go naked in *Froſt* and *Snow*; ow, ſaid the *Scythian*, *can you endure your Face expos'd to e ſharp Winter Air? My Face is us'd to it*, ſaid the *Athe-ian. Think me all Face*, reply'd the *Scythian*. Our *Bodies* ill endure any thing which they are accuſtom'd to from e beginning.

An eminent Inſtance of this, tho' in the contrary Ex-ſs of Heat, being to our preſent Purpoſe, to ſhew what ſe can do, I ſhall ſet down in the Author's Words, as I eet with it in a late Ingenious Voyage. "The Heats, *ſays he*, are more violent in *Malta* than in any part of *Europe*. They exceed thoſe of *Rome* it ſelf, and are perfectly ſti-fling, and ſo much the more becauſe there are ſeldom any cooling Breezes there. This makes the common Peo-ple as black as *Gypſies*. But yet the Peaſants defy the *Sun*. They work on in the hotteſt part of the Day without Intermiſſion, or ſheltering themſelves from his ſcorching Rays. This has convinced me that Nature can bring her ſelf to many things, which ſeem impoſſible, pro-vided we accuſtom our ſelves from our *Infancy*; the *Malteſes* do ſo, who harden the Bodies of their *Children*, and reconcile them to the *Heat*, by making them go ſtark naked, without Shirt, Drawers, or any thing on their Heads, from their *Cradles*, till they are ten Years old."

Give me leave therefore to adviſe you, not to fence too ſfully againſt the Cold of this our *Climate*; there are ſe in *England* who wear the ſame Clothes Winter and mmer, and that without any Inconvenience or more ſe of Cold than others find; but if the *Mother* will ls have an Allowance for *Froſt* and *Snow* for fear of m, and the *Father* for fear of Cenſure, be ſure let not Winter Clothing be too warm, and among other gs remember, that when Nature has ſo well cover'd *Head* with *Hair*, and ſtrengthen'd it with a Year or 's Age, that he can run about by *Day* without a *Cap*,

it is beſt that by *Night* a *Child* ſhould alſo lie without one, there being nothing that more expoſes to *Head-Achs*, *Colds*, *Catarrhs*, *Coughs*, and ſeveral other Diſeaſes, than keeping the *Head warm*.

I have ſaid *he* in this Place, becauſe my principal Aim in the following Part of my Diſcourſe, will be how a *young Gentleman* ſhould be brought up from his *Infancy*, which in all things will not ſo perfectly ſuit the Education of Daughters: I have treated of that amply enough already, and where the Difference of *Sex* requires different Treatment, 'twill be no hard Matter to diſtinguiſh.

I would alſo adviſe his *Feet* to be waſhed every Day in *cold Water*, and to have his Shoes ſo thin, that they may leak and *let in the Water*, whenever he comes near it. Here I fear I ſhall have the *Miſtreſs* and the *Maids* againſt me; one will think it too filthy, and the other perhaps too much Pains to make clean his Stockings; but yet Truth will have it, that his *Health* is much more worth than all ſuch Conſiderations, yea ten times as much more; and he that conſiders how miſchievous and mortal a thing taking *Wet* in the *Feet* is to thoſe who have been bred nicely, will wiſh he had with the poor Peoples *Children* gone *barefoot*, who by that Means come to be ſo reconcil'd by Cuſtom to *Wet* in their *Feet*; that they take no more cold or harm by it, than if they were *wet* in their *Hands*. And what is it, I pray, that makes this great Difference between the *Hands* and the *Feet* in others, but only Cuſtom? I doubt not if a Man had been always us'd to go *barefoot* from his *Cradle*; while his *Hands* were conſtantly wrapt up in warm Mittins, and cover'd with *Hand-ſhoes*, as the *Dutch* call *Gloves*; I doubt not, I ſay, ſuch a Cuſtom would make taking *Wet* in his *Hands* as dangerous to him, as now taking *Wet* in their *Feet* is to a great many others. The way to prevent this is to have his *Shoes* made ſo as to *leak Water*, and his *Feet* waſh'd conſtantly every Day in *cold Water*; it is recommendable for its

its Cleanlineſs, but that which I aim at in it is *Health*, and therefore I limit it not preciſely to any time of the *Day*. I have known it us'd every *Night* with very good Succeſs, and that all the *Winter*, without the omitting it one Night in extreme *cold* Weather. When thick Ice cover'd the Water, the Child bath'd his *Legs* and *Feet* in it, tho' he was of an Age not big enough to rub and wipe them himſelf, and when he began this Cuſtom was puling and very tender; but the great End being to harden thoſe by a frequent and familiar Uſe of cold Water, and thereby to prevent the Miſchiefs that uſually attend accidental taking *Wet* in the *Feet*, in thoſe who are bred otherwiſe, I think it may be left to the Prudence and Convenience of *Parents*, to chooſe either *Night* or *Morning*; the time I deem indifferent, ſo the thing be effectually done. The *Health* and Hardineſs procur'd by it, would be a good Purchaſe at a much dearer Rate; to which if I add the preventing of *Corns*, that to ſome Men would be a very valuable Conſideration. But begin firſt in the Spring with *Lukewarm*, and ſo *colder* and *colder* every time, till in a few Days you come to perfectly *cold* Water, and then continue it ſo *Winter* and *Summer*; for it is to be obſerv'd in this, as in all other *Alterations* from our ordinary way of living, the Changes muſt be made by gentle and inſenſible Degrees, and ſo we may bring our Bodies to any thing without Pain, and without Danger.

How fond *Mothers* are like to receive this Doctrine, is not hard to foreſee; what can it be leſs than to murder their tender *Babes*, to uſe them thus? What! put their Feet into cold Water, in *Froſt* and *Snow*, when all one can do is little enough to keep them warm? A little to remove their *Fears* by Examples, without which the plaineſt Reaſon is ſeldom hearken'd to, *Seneca* tells us of himſelf, that he us'd to bathe himſelf in cold Spring Water in the midſt of Winter. This, if he had not thought it not only tolerable but healthy too, he would ſcarce have done in an Exuberant Fortune, that could well have born the Expence of

a warm Bath, and in an Age (for he was then old) that would have excuſed greater Indulgence: If we think his *Stoical* Principles led him to Severity, let it be ſo, that this *Sect* reconciled cold *Water* to his Sufferance; what made it agreeable to his Health? for that was not impair'd by this hard Uſage. But what ſhall we ſay to *Horace*, who valued not himſelf on the Reputation of any *Sect*, and leaſt of all affected Stoical *Auſterities?* Yet he aſſures us, he was wont in the Winter Seaſon to bathe himſelf in cold Water. But perhaps *Italy* will be thought much warmer than *England*, and the Chilneſs of their *Waters* not come near ours in *Winter*. If the Rivers of *Italy* are warmer, thoſe of *Germany* and *Poland* are much colder, than any in this our Country, and yet in theſe the *Jews*, both *Men* and *Women*, bathe all over at all Seaſons of the Year, without any Prejudice to their *Health*. And every one is not apt to believe it is a Miracle, or any peculiar Virtue of St. *Winefred*'s *Well*, that makes the *cold* Waters of that famous Spring do no harm to the tender Bodies that bathe in it. Every one is now full of the Miracles done by *cold Baths* on decay'd and weak Conſtitutions, for the Recovery of *Health* and *Strength*; and therefore they cannot be impracticable or intolerable, for the improving and hardening the Bodies of thoſe who are in better Circumſtances.

If theſe Examples of *grown Men* be not thought yet to reach the Caſe of *Children*, but that they may be judg'd ſtill to be too tender and unable to bear ſuch Uſage, let them examine what the *Germans* of old, and the *Iriſh* now do to them, and they will find that *Infants* too, as tender as they are thought, may without any danger endure bathing, not only of their *Feet*, but of their whole Bodies in cold Water. And there are at this Day *Ladies* in the Highlands of *Scotland*, who uſe this Diſcipline to their *Children* in the midſt of *Winter*, and find that *cold Water* does them no harm.

I ſhall not need here to mention *Swimming*, when he is of an Age able to learn, and has any one to teach him;

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'tis that ſaves many a Man's Life, and the *Romans* thought it ſo neceſſary, that they rank'd it with Letters. It was the common Phraſe to mark one ill-educated and good for nothing, that he had neither Learnt to *read* nor to *ſwim*; but beſides the gaining a Skill which may ſerve him at need, the Advantages to Health, by often *bathing in cold Water*, during the *Heat of Summer*, are ſo many, that I think nothing need to be ſaid to encourage it, provided this one Caution be uſed, that he never go into Water, when Exerciſe has at all warm'd him, or left any Emotion in his Blood or Pulſe.

Another thing that is of great Advantage to every ones Health, but eſpecially Childrens, is to be much in the *open Air*, and very little as may be by the Fire even in Winter; by this he will accuſtom himſelf alſo to *Heat* and *Cold*, *Shine* and *Rain*, all which if a Man's Body will not endure, it will ſerve him to very little Purpoſe in this World; and when he is grown up, it is too late to begin to uſe him to it; it muſt be got early and by Degrees. Then the Body may be brought to bear almoſt any thing. If I ſhould adviſe him to play in the *Wind* and the *Sun* without a *Hat*, I doubt whether it would be born, there would a thouſand Objections be made againſt it, which at laſt would amount to no more in truth, than being *Sun-burnt*. And if my young Maſter be to be kept always in the *Shade* for fear of his Complexion, and never be expos'd to the *Sun* and *Wind*, it may be a good way to make him a *Beau*, but not a Man of Buſineſs. And tho' greater Regard be to be had to *Beauty* in the *Daughters*, yet I will take the Liberty to ſay, without Prejudice to their *Faces*, the ſtronger and healthfuller they will be; and the nearer they come to the Hardſhips of their Brothers in their Education, the greater Advantage will they receive from it all the remaining part of their Lives.

Playing in the *open Air* has but this one Danger in it that I know, and that is, that when he is hot with running up and down, he ſhou'd ſit or lie down on the

cold or moiſt Earth: This, I grant, and drinking *cold Water*, brings more People to the Grave, or to the brink of it, by Fevers or other Diſeaſes, than any thing I know. Theſe Miſchiefs are eaſily enough prevented while he is little, being then ſeldom out of ſight; and if during his *Childhood* he be conſtantly and rigorouſly kept from ſitting on the Ground, or drinking any *cold* Liquor while he is *Hot*, the *Cuſtom* of forbearing grown into *Habit* will help much to preſerve him when he is no longer under his *Maid*'s or *Tutor*'s Eye. This is all I think can be done in the caſe; for as Years increaſe, Liberty muſt come with them, and in a great many things he muſt be truſted to his own Conduct, ſince they cannot always be a Guard upon him, except what you have put into his own Mind by good Principles and eſtabliſh'd *Habits*, which is the beſt and ſureſt Guide, and therefore moſt to be taken care of; for from repeated Cautions and Rules never ſo often inculcated, you are not to expect any thing, either in this or any other Caſe, farther than *Practice* has eſtabliſh'd them into *Habits*.

One thing the mention of the Girls brings into my *Mind*, which muſt not be forgot, and that is that your Son's *Clothes* be never made *ſtrait*, eſpecially about the *Breaſt*; let Nature have ſcope to faſhion the *Body* as ſhe thinks fit; ſhe works of herſelf a great deal better and exacter than we can direct her. And if Women were themſelves to frame the *Bodies* of their *Children* in their *Wombs*, as they often endeavour to mend their *Shapes* when they are out, we ſhould as certainly have no perfect *Children* born, as we have few *well ſhaped*, that are *ſtrait lac'd*, and much tamper'd with. This Conſideration ſhould, methinks, keep buſy People, I will not ſay Ignorant *Nurſes* and *Bodice-makers*, from meddling in a Matter they underſtand not; and they ſhould be afraid of putting Nature out of her way in faſhioning the Parts, when they know not how the leaſt and meaneſt is made. And yet I have ſeen ſo many Inſtances of *Children* receiving great harm from

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ſtrait lacing, that I cannot but conclude, there are other Creatures as well as *Monkies*, who, little wiſer than they, deſtroy their young Ones by ſenſeleſs Fondneſs, and too much embracing.

Narrow Breaſts, ſhort and ſtinking Breath, ill Lungs, and Crookedneſs, are the natural and almoſt conſtant Effect of hard *Bodice*, and *Clothes* that pinch; that way of making ſlender *Waſtes* and fine *Shapes*, ſerves but the more effectually to ſpoil them. Nor can there indeed but be Diſproportion in the Parts, when the Nouriſhment prepared in the ſeveral Offices of the *Body*, cannot be diſtributed as Nature deſigns; and therefore what wonder is it, if it being laid where it can, on ſome part not ſo brac'd, it often makes a *Shoulder* or a *Hip* higher or bigger than its juſt Proportion? 'Tis generally known that the *Women* in *China*, imagining I know not what kind of Beauty in it, by bracing and binding them hard from their Infancy, have very little *Feet*. I ſaw lately a pair of *China* Shoes, which I was told were for a *grown Woman*; they were ſo exceedingly diſproportion'd to the *Feet* of one of the ſame Age among us, that they would ſcarce have been big enough for one of our little *Girls*. Beſides this, 'tis obſerved that their *Women* are alſo very little and ſhort-liv'd; whereas the Men are of the ordinary Stature of other Men, and live to a proportionable Age. The *Defects* in the Female Sex in that Country are by ſome imputed to the unreaſonable binding of their Feet, by which the free *Circulation* of the *Blood* is hinder'd, and the Growth and Health of the whole Body ſuffer. How often do we ſee that ſome ſmall part of the *Foot* being injur'd by a *Wrench* or a *Blow*, the whole *Leg* or *Thigh* loſes by it their Strength and Nouriſhment, and dwindle away? How much greater Inconveniencies may we expect when the *Breaſt*, within which is placed the *Heart* and Seat of Life, is unnaturally compreſt and hinder'd from its due Expanſion?

As for his *Diet*, it ought to be very plain and ſimple; and if I might adviſe, *Fleſh* ſhould be forborn as long as

he is in *Coats*, or at leaſt till he is two or three Years Old. But whatever Advantage this may be to his preſent and future *Health* and *Strength*, I fear it will hardly be conſented to by *Parents*, miſ-led by the Cuſtom of eating too much Fleſh themſelves; who will be apt to think their *Children*, as they do themſelves, in danger to be ſtarved, if they have not Fleſh at leaſt twice a Day: This I am ſure of, *Children* would breed their *Teeth* with leſs Danger, be freer from Diſeaſes while they are little, and lay the Foundation of an Healthy and Strong Conſtitution much ſurer, if they were not cramm'd ſo much as they are by *fond* Mothers and *fooliſh* Servants, and were kept wholly from *Fleſh*, the firſt three or four Years of their Lives.

But if my *Young Maſter* muſt needs have *Fleſh*, let it be but once a Day, and of one ſort at a *Meal:* Plain *Beef*, *Mutton*, *Veal*, &c. without other Sauce than Hunger, is beſt; and great care ſhould be us'd that he eat *Bread* plentifully, both alone and with every thing elſe; and whatever he eats that is ſolid, make him chew it well. The *Engliſh* are often negligent herein; from whence follow *Indigeſtion* and other great Inconveniences,

For *Breakfaſt* and *Supper*, *Milk*, *Milk-Pottage*, *Water-Gruel*, and *Flummery*, and twenty other things that we are wont to make in *England*, are very fit for *Children*; only in all theſe let care be taken, that they be plain, without much mixture, and very ſparingly ſeaſon'd with *Sugar*, or rather none at all; eſpecially all *Spice* and other things that may heat the Blood, are carefully to be avoided, Be ſparing alſo of Salt in the ſeaſoning of all his *Victuals*, and uſe him not to high ſeaſon'd *Meats*. Our *Palates* grow into a reliſh and liking of the *Seaſoning* and *Cookery*, which by Cuſtom they are ſet to; and an over-much uſe of Salt, beſides that it occaſions *Thirſt*, and even much drinking, has other ill Effects upon the Body. I ſhould think that a good piece of well-made and well-bak'd *Brown Bread*, ſometimes with, and ſometimes without *Butter* or *Cheeſe*, would be often the beſt *Breakfaſt* for my *young Maſter*; I

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am ſure 'tis wholeſom, and will make him as ſtrong a Man, as greater *Delicacies:* And if he be us'd to it, 'twill be as pleaſant to him. If he at any time calls for *Victuals* between *Meals*, uſe him to nothing but Bread: If he be *hungry* more than *wanton*, Bread it ſelf will down; and if he be not *hungry*, 'tis not fit he ſhould *eat*. By this he will come to be in love with *Bread*; for, as I ſaid, our *Palates* and *Stomachs* too are pleas'd with the things we are us'd to. By this alſo he will be taught to eat no more and no oftner than Nature requires. I do not think that all Peoples Appetites are alike: Some have naturally ſtronger and ſome weaker *Stomachs*. But this I think, that many are made *Gormands* and *Gluttons* by *Cuſtom*, that were not ſo by *Nature:* And I ſee in ſome Countries Men as luſty and ſtrong that eat but two *Meals* a Day, as others that have ſet their *Stomachs*, by a conſtant uſage, like *Larums*, to call on them for four or five.

The *Romans* uſually faſted 'till *Supper*, the only ſet *Meals* even of thoſe who eat more than once a Day; and thoſe who us'd *Breakfaſts*, as ſome did at *Eight*, ſome at *Ten*, others at *Twelve* of the Clock, neither eat *Fleſh*, nor had any thing made ready for them. *Auguſtus*, when the greateſt Monarch on the Earth, tells us, he took a bit of dry Bread in his *Chariot*. And *Seneca*, giving an Account how he manag'd himſelf, even when he was old, and his Age permitted Indulgence, ſays, that he us'd to eat a piece of *dry Bread* for his *Dinner*, without the Formality of ſitting to it, tho' his Eſtate would have as well paid for a better *Meal*, had Health requir'd it, as any Subject's in *England*, were it doubled. The Maſters of the World were bred up with this ſpare *Diet*; and the *young Gentlemen* of *Rome* felt no want of *Strength* or Spirit, becauſe they *eat but once* a Day. Or if it happen'd by Chance that any one could not faſt ſo long as 'till Supper, their only ſet Meal, he took nothing but a bit of dry *Bread*, or at moſt a few *Raiſins*, or ſome ſuch ſlight thing with it. This part of Temperance was found ſo neceſſary, both for Health and

Buſineſs,

Buſineſs, that the Cuſtom of only one *Meal* a Day held out againſt that prevailing Luxury which their *Eaſtern* Conqueſts and Spoils had brought in among them; and thoſe who had given up their old frugal *eating*, and made *Feaſts*, yet began them not 'till the Evening. More than *one ſet Meal* a Day was thought ſo monſtrous, that it was a Reproach, as low down as *Cæſar*'s time, to make an Entertainment, or ſit down to a Table, 'till towards Sun-ſet; and therefore, it would not be thought too ſevere, I ſhould judge it moſt convenient, that my *young Maſter* ſhould have nothing but *Bread* too for *Breakfaſt*. You cannot imagine of what Force Cuſtom is, and I impute a great part of our Diſeaſes in *England* to our eating too much *Fleſh*, and too little *Bread*.

As to his *Meals*, I ſhould think it beſt, that, as much as it can be conveniently avoided, they ſhould not be kept conſtantly to an Hour; for when Cuſtom has fix'd his *eating* to certain ſtated *Periods*, his *Stomach* will expect *Victuals* at the uſual Hour, and grow peeviſh if he paſſes it; either fretting it ſelf into a troubleſome Exceſs, or flagging into a downright want of Appetite; wherefore I would have no time kept conſtantly for his *Breakfaſt*, *Dinner*, and *Supper*, but rather vary'd almoſt every Day. And if between theſe which I call *Meals*, he will *eat*, let him have, as often as he calls for it, good dry *Bread*: If any one think this too hard and ſparing a Diet for a *Child*, let them know, that a *Child* will never ſtarve nor dwindle for want of Nouriſhment, who beſides *Fleſh* at Dinner, hath *Spoon-meat* or ſome ſuch other thing at Supper, and may have good *Bread* and *Beer* as often as he has a Stomach. The Morning is generally deſign'd for Study, to which a full Stomach is but an ill Preparation: *Dry Bread*, tho' the beſt Nouriſhment, has the leaſt Temptation; and no Body would have a *Child* cram'd at *Breakfaſt*, who has any regard to his Mind or Body, and would not have him dull and unhealthy. Nor let any one think this unſuitable to one of Eſtate and Condition; a Gentleman in any Age ought to be

he ſo bred, as to be fitted to bear Arms and be a Soldier; but he that breeds his Son ſo as if he deſign'd him to ſleep over his Life in the Plenty and Eaſe of a full Fortune he intends to leave him, little conſiders the Examples he has ſeen, or the Age he lives in.

His *Drink* ſhould be only *Small Beer*, and that too he ſhould never be ſuffer'd to have between *Meals*; but after he had eat a piece of *Bread*. More *Fevers* and *Surfeits* are got by Peoples *drinking* when they are *hot*, than by any one thing I know; for which Reaſon, if by Play he be hot and dry, Bread will ill go down, and ſo if he cannot have *Drink* but upon that Condition, he will be forc'd to forbear; for if he be very hot, he ſhould by no means drink; at leaſt a good piece of Bread firſt to be eaten, will gain time to warm the Beer *Blood hot*, which then he may ſafely drink; if he be very dry, it will go down ſo warm'd, and quench his Thirſt better; and if he will not drink it ſo warm'd, abſtaining will not hurt him. Beſides, this will teach him to forbear, which is an Habit of greateſt Uſe for *Health* of Body and Mind too.

Not being permitted to *Drink* without eating, will prevent the Cuſtom of having the *Cup* often at his Noſe; a dangerous Beginning and Preparation to *good Fellowſhip*. Men often bring habitual *Hunger* and *Thirſt* on themſelves by *Cuſtom*; and if you pleaſe to try, you may, tho' he be wean'd from it, bring him by uſe to ſuch a Neceſſity again of *drinking* in the Night, that he will not be able to ſleep without it; it being the *Lullaby* us'd by *Nurſes* to ſtill crying *Children*. I believe *Mothers* generally find ſome difficulty to wean their *Children* from drinking in the Night, when they firſt take them Home. Believe it, Cuſtom prevails as much by *Day* as by *Night*; and you may if you pleaſe bring any one to be thirſty every Hour.

There was a *Child* in a certain Family, to which they gave Drink to appeaſe him as often as he was froward and cry'd; thus he was conſtantly bibbing; and tho' he could

could not ſpeak, yet he drank more in twenty four Hours than a moderate Man did. Try it when you pleaſe, you may with ſmall Beer as well as ſtrong Beer, *drink* your ſelf into a Drought. The great thing to be minded in *Education*, is, what *Habits* you ſettle; therefore in this as in all other things, do not begin to make any thing *Cuſtomary*, the Practice of which you would not have continue and increaſe. It is convenient for Health and Sobriety, to drink no more than natural Thirſt requires, and he that eats not ſalt Meats, nor drinks ſtrong Drink, will ſeldom thirſt between *Meals*, unleſs he has been accuſtom'd to ſuch unſeaſonable *drinking*.

Above all, take great care that he ſeldom, if ever, taſte any *Wine* or ſtrong *Drink*. There is nothing ſo ordinarily given *Children* in *England*, and nothing ſo deſtructive to them. They ought never to drink any *ſtrong* Liquor, but when they need it as a *Cordial*, and the Doctor preſcribes it: 'Tis in this Caſe particularly that *Servants* are to be moſt narrowly watch'd, and moſt ſeverely reprehended when they tranſgreſs. Theſe mean ſort of People placing a great part of their Happineſs in *ſtrong Drink*, are always forward to make Court to my *young Maſter*, by offering him that which they love beſt themſelves; and finding themſelves made merry by it, they fooliſhly think 'twill do the Child no harm. This you are carefully to have your Eye upon, and reſtrain with all the Skill and Induſtry you can; there being nothing that lays a ſurer Foundation of Miſchief both to *Body* and *Mind*, than Childrens being us'd to *ſtrong Drinks*, eſpecially to drink in private with the *Servants*.

Fruit makes one of the moſt difficult Chapters in the Government of *Health*, eſpecially that of *Children*. Our firſt *Parents* ventur'd *Paradiſe* for it, and 'tis no wonder our *Children* cannot ſtand the Temptation, tho' it coſt them their *Health*. The Regulation of this cannot come under any one general *Rule*; for I am by no means of their Mind, who would keep Children almoſt wholly from *Fruit*,

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as a thing totally unwholeſom for them; by which ſtrict way they make them but the more ravenous after it, and to eat good or bad, ripe or unripe, all that they can get whenever they come at it. *Melons*, *Peaches*, moſt ſorts of *Plumbs*, and all ſorts of *Grapes* in *England*, I think *Children* ſhould be wholly kept from, as having a very tempting Taſte in a very unwholeſom Juice. Indeed if it were poſſible, they ſhould never ſo much as ſee them, or know there are any ſuch things; but *Strawberries*, *Cherries*, *Gooſeberries*, or *Currants*, when thorough ripe, I think may be pretty ſafely allow'd them, and that with a liberal Hand, if they be not eaten after *Meals*, as we uſually do, when the Stomach is already full of other *Food*. They ſhould be eaten rather before *Meals*, and *Children* ſhould have them for their *Breakfaſts*. Let them alſo eat Bread with them, and take care they be perfectly ripe. Thus eaten, they are, I think, rather conducive than hurtful to *Health*: *Summer Fruits* being ſuited to the *Hot* Seaſon of the Year they come in, refreſh our Stomachs languiſhing and fainting under it; and therefore I ſhould not be altogether ſo ſtrict in this Point, as ſome are to their *Children*, who being kept ſo very ſhort, inſtead of a moderate quantity of well choſen *Fruit*, which being allow'd them wou'd content them, whenever they can get looſe, or bribe a *Servant* to ſupply them, ſatisfy their Longing with any *Traſh* they can get, and eat to a Surfeit.

Apples and *Pears* too which are thorough ripe, and have been gather'd ſome time, may, in my Judgment, be ſafely eaten at any time, and in pretty large Quantities, eſpecially *Apples*, which never did any Body Hurt, that I have heard, after *October*.

Fruits alſo dry'd with *Sugar*, I think very wholeſom; but *Sweetmeats* of all kinds are to be avoided, which, whether they do more harm to the *Maker* or *Eater*, is not eaſy to tell: This I am ſure, it is one of the moſt Inconvenient ways of Expence that *Vanity* has yet found out, and ſo I leave them to the *Ladies*.

Of

Of all that looks Soft and Effeminate, nothing is mo to be indulged in *Children* than *Sleep:* In this alone th are to be permitted to have their full Satisfaction; nothin contributing more to the Growth and Health of *Childr* than *Sleep*. All that is to be regulated in it is, in wh part of the twenty four Hours they ſhould take it; whic will eaſily be reſolved by only ſaying, that it is of gre uſe to accuſtom them to riſe early in the Morning. It beſt ſo to do for Health, and he that from his *Childhoo* has by a ſettled Cuſtom made riſing betimes eaſy and fa miliar to him, will not, when he is a Man, waſte th beſt and moſt uſeful part of his Life in drowſineſs an lying *a-bed*. If Children therefore are to be call'd up ear ly in a Morning, it will follow of Courſe that they mu go to *Bed* betimes; by which they will be accuſtom'd t avoid the unhealthy and unſafe Hours of *Debauchery* which are thoſe of the *Evenings*; and they who keep goo Hours, ſeldom are guilty of any great Diſorders. I d not ſay this, as if your Son, when grown up, ſhould ne ver be in Company paſt *Eight*, nor ever chat over a Gla of Wine 'till *Midnight*. You are now, by the accuſto ing of his tender Years, to indiſpoſe him to thoſe Incon veniencies as much as you can; and it will be no ſmall Ad vantage, that, the contrary Practice having made ſitting u uneaſy to him, it will make him avoid, and very ſeldom propoſe *Midnight* Revels. However, if it ſhould not reac ſo far, but Faſhion and Company ſhould prevail, and mak him live as others do about *Twenty*, 'tis worth the whil to accuſtom him to early riſing, and early going to *Bed* between this and that, for the preſent Improvement of hi *Health* and other Advantages.

Tho' I have ſaid, a large Allowance of *Sleep*, even a much as they will take, ſhould be made to *Children* when they are little; yet I do not mean that it ſhould always b continu'd to them in ſo large a Proportion, and they ſuf fer'd to indulge a drowſy Lazineſs in their *Beds*, as they grow up bigger, But whether they ſhould begin to be r-

ſtrain'd

rain'd at ſeven or ten Years old, or any other time, is im-oſſible to be preciſely determined: Their Temper, Strength, nd Conſtitution muſt be conſider'd. But ſome time be-ween Seven and Fourteen, if they are too great *Lovers* f their *Beds*, I think it may be ſeaſonable to begin to re-uce them by degrees to about eight Hours, which is ge-erally *Reſt* enough for healthy grown People. If you ave accuſtom'd him, as you ſhou'd do, to riſe conſtantly ery early in the Morning, this fault of being too long in ed will eaſily be reform'd, and moſt Children will be for-ward enough to ſhorten that time themſelves, by coveting o ſit up with the Company at Night, tho', if they be not ook'd after, they will be apt to take it out in the Morn-ng, which ſhould by no means be permitted. They hould conſtantly be call'd up, and made to riſe at their arly Hour; but great care ſhould be taken in waking hem, that it be not done haſtily, nor with a loud or ſhrill oice, or any other ſudden violent Noiſe; this often frights *Children*, and does them great harm; and ſound *Sleep* thus roke off with ſudden Alarms, is apt enough to diſcom-oſe any one. When *Children* are to be waken'd out of heir *Sleep*, be ſure to begin with a low *Call*, and ſome entle Motion, and ſo draw them out of it by Degrees, id give them none but kind Words, and Uſage, till they e come perfectly to themſelves, and being quite dreſt, ou are ſure they are thoroughly awake. The being forc'd om their *Sleep*, how gently ſoever you do it, is Pain e-ough to them, and Care ſhould be taken not to add y other Uneaſineſs to it, eſpecially ſuch as may terrify em.

Let his *Bed* be hard, and rather *Quilts* than *Feathers*; ard Lodging ſtrengthens the Parts, whereas being bury'd very Night in *Feathers* melts and diſſolves the Body, is ften the Cauſe of Weakneſs, and the Forerunner of an rly *Grave*. Beſide that the *Stone* has frequently its riſe om this warm wrapping of the *Reins*, ſeveral other In-

diſpoſitions,

diſpoſitions, and that which is the Root of them all, a
der weakly Conſtitution, is very much owing to *Do*
Beds. Further, he who is us'd to hard lodging at Ho
will not miſs his *Sleep*, where he has moſt need of it,
his *Travels* abroad, for want of his ſoft *Bed*, and his
lows laid in Order; wherefore, I think, it wou'd no
amiſs to make his Bed after different Faſhions; ſometi
lay his Head higher, ſometimes lower, that he may
feel every little Change he muſt be ſure to meet with,
is not deſign'd to lie always in my *young Maſter*'s Bed
Home, and to have his Maid lay all things in Print,
tuck him in warm. The great *Cordial* of Nature is *Sle*
he who miſſes that will ſuffer by it, and he is very unf
tunate who can take his *Cordial* only in his *Mother*'s
gilt Cup, and not in a wooden Diſh; he that can ſl
ſoundly takes the *Cordial*, and it matters not whether i
on a *ſoft Bed*, or the hard Boards. 'Tis Sleep only wh
is the thing Neceſſary.

There is one thing more that has a great Influence u
Health, and that is going to Stool regularly: People
are very looſe, have ſeldom ſtrong Thoughts or ſtrong
dies; but the Cure of this both by Diet and Medici
being much more eaſy than the contrary *Evil*, there ne
not much to be ſaid about it; for if it come to threa
either by its Violence or Duration, it will ſoon enou
and ſometimes too ſoon, make a Phyſician be ſent for;
if it be moderate or ſhort, it is commonly beſt to leave
to *Nature*. On the other ſide *Coſtiveneſs* has too its ill
fect, and is much harder to be dealt with by *Phyſick*; pu
ing Medicines, which ſeem to give Relief, rather incre
ing than removing the Evil.

Upon this Head, ſo very neceſſary to the *Health* and
of Life, I met with the following Reflection in a ve
Eminent Author: " It being an Indiſpoſition, *ſays he*,
" had a particular Reaſon to inquire into, and not findi
" the Cure of it in Books, I ſet my Thoughts on Wo
" believi

believing that greater *Changes* than that, may be made in our Bodies, if we took the right Courſe, and proceeded by rational Steps.

" Then I conſider'd, that going to *Stool* was the Effect of certain Motions of the Body, eſpecially of the periſtaltick Motion of the Guts.

" I conſider'd, that ſeveral Motions which were not perfectly Voluntary, might yet by Uſe and conſtant Application be brought to be habitual, if, by an unintermitted Cuſtom, they were at certain Seaſons endeavour'd to be conſtantly produced.

" I had obſerv'd ſome Men, who by taking after Supper a *Pipe* of *Tobacco*, never fail'd of a *Stool*; and began to doubt with my ſelf, whether it were not more *Cuſtom*, than the *Tobacco*, that gave them the Benefit of *Nature*; or at leaſt if the Tobacco did it, 'twas rather by exciting a vigorous Motion in the *Guts*, than by any purging Quality.

" Having thus once got the Opinion, that it was poſſible to make it *habitual*, the next thing was to conſider what Way and Means was the likelieſt to obtain it.

" Then I gueſt, that if a Man after his firſt eating in a Morning would preſently ſolicite *Nature*, and try whether he could ſtrain himſelf ſo as to obtain a *Stool*, he might in time by a conſtant Application bring it to be habitual.

" I never knew any one who had been ſteady in the Proſecution of this Experiment, but in few Months he has obtain'd the deſir'd Succeſs; I would therefore adviſe, that this Courſe ſhould be taken with the *Child* every Day, preſently after he has eaten his Breakfaſt; how far any grown People will think fit to make Trial of it, muſt be left to them; tho' I cannot but ſay, that conſidering the Evils that come from the Defect of a requiſite eaſing of Nature, I ſcarce know any Thing more conducing to the Preſervation of *Health* than this is. Once in Four and Twenty Hours I think is enough,

" and

" and no Body, I gueſs, will think it too much. By t
" Means it is to be obtain'd without *Phyſick*, the next th
" to be treated of.

Perhaps it will be expected that Directions ſhould given, of *Phyſick* to *prevent* Diſeaſes: For which I h only this one, very ſacredly to be obſerved, never to g *Children* any *Phyſick* for *Prevention*. The Obſervation what has been already adviſ'd, will do that better than *Ladies* Diet-Drinks, or Apothecaries Medicines. Have great Care of tampering that way, leſt inſtead of p venting, you draw on *Diſeaſes*; nor even upon every tle Indiſpoſition is *Phyſick* to be given, or the *Phyſician* be call'd to *Children*, eſpecially if he be a buſy Man, will preſently fill the Windows with *Gallipots*, and t Stomachs with *Drugs*. It is ſafer to leave them wh to Nature, than to put them into the Hands of one ward to tamper, or that thinks *Children* are to be cure ordinary Diſtempers, by any thing but *Diet*, or by a thod very little diſtant from it: It ſeeming ſuitable to my own Reaſon, and to the Experience of others, the tender Conſtitutions of *Children* ſhould have as done to them as is poſſible, and as the abſolute Neceſſity the Caſe requires. A little cold-ſtill'd *Red-poppy W* which is the true *Surfeit Water*, with Eaſe and Abſtine often puts an end to ſeveral *Diſtempers* in the beginn which by too forward Applications might have been m luſty Diſeaſes. When ſuch a gentle Treatment will ſtop the growing Miſchief, nor hinder it from turning a form'd *Diſeaſe*, it will be Time to ſeek the Advice ſome ſober and diſcreet Phyſician. In this Part, I hop ſhall find an eaſy Belief, that the more conſiderate Pe are in the Uſe of Phyſick and Phyſicians, the better will be for their own Health, and the Health of t *Children*.

Thus I have done with what concerns the Body Health of Children, which reduces it ſelf to theſe few eaſy obſervable Rules; Plenty of *open Air*, *Exerciſe*

, plain *Diet*, no *Wine* or *ſtrong Drink*, and very little no *Phyſick*, nor too *Warm* and *Strait* Clothing, eſpeci- the *Head* and *Feet* kept *Cold*, and the *Feet* often us'd *Cold* Water, and expos'd to *Wet*.

Due Care being had to keep the *Body* in Strength and gor, ſo that it may be able to obey and execute the Or- s of the *Mind*, the next and principal Buſineſs is to ſet *Mind right*, that on all Occaſions it may be diſpos'd to ſent to nothing but what may be ſuitable to the nity and Excellency of a rational Creature.

Much has been ſaid on this Subject in the preceding es, but ſomething more ſtill remains worth our Con- ration.

As the Strength of the Body lies chiefly in being able endure *Hardſhips*, ſo alſo does that of the Mind; and great Principle and Foundation of all Virtue and Worth lac'd in this, That a Man is able to deny himſelf his n Deſires, croſs his own Inclinations, and purely fol- what Reaſon directs as beſt, though the Appetite the other way.

The great Miſtake in Peoples breeding their *Children*, been, that this has not been taken care enough of in *Seaſon*, that the *Mind* has not been made obedient to cipline and pliant to Reaſon, when at firſt it was moſt ler, moſt to be bowed. Parents being wiſely ordain'd Nature to love their Children, are very apt, if Reaſon tch not that natural Affection very warily, to let it run *Fondneſs*. They love their little ones, and 'tis their y, but they often with them cheriſh their Faults too. ey muſt not be croſt forſooth, they muſt be permitted have their Wills in all things, and they being in their ncies not capable of great Vices, their Parents think y may ſafely enough indulge their little Irregularities, make themſelves Sport with their pretty Perverſe- s, which they think well enough becomes that inno- t Age; but to a fond *Parent* that would not have *Child* corrected for a perverſe Trick, but excus'd it, ſaying,

ſaying 'twas a ſmall Matter, *Solon* very well reply'd, *A[ny] but Cuſtom is a great one.*

The *Fondling* muſt be taught to ſtrike and call *Name[s]* muſt have what he calls for, and do what he pleaſes. Thu[s] *Parents*, by humouring them, and cockering them whe[n] *Little*, corrupt the Principles of Nature in their *Childre[n]* and wonder afterwards to taſte the bitter Waters, whe[n] they themſelves have poiſon'd the Fountain; for when thei[r] *Children* are grown up, and theſe ill *Habits* with them, when they are now too big to be dandled, and their Pa-rents can no longer make uſe of them as *Play-things*, they then complain that the *Brats* are untoward and perverſe, they are then offended to ſee them wilful, and are trou-bled with thoſe ill Humours which they themſelves infus'd and fomented in them; and then, perhaps too late, would be glad to get out thoſe *Weeds*, which their own Hands have planted, and which now have taken too deep Root to be eaſily extirpated. For he that has been us'd to have his Will in every thing, as long as he was in *Coats*, why ſhould we think it ſtrange that he ſhould deſire it, and contend for it ſtill, when he is in *Breeches?* Indeed, as he grows more towards Man, Age ſhews his Faults the more, and there are few *Parents* then ſo blind as not to ſee them, few ſo inſenſible as not to feel the ill Effects of their own Indulgence. He had the *Will* of his *Maid* before he could ſpeak or go, he had the *Maſtery* of his *Parents* ever ſince he could *prattle*, and why now he is grown up, is ſtronger and wiſer than he was then, why now of a ſudden muſt he be reſtrain'd and curb'd? Why muſt he, at Seven, Fourteen, or Twenty Years old, loſe the Privi-lege which the Parents Indulgence till then ſo largely al-low'd him? Try it in a Dog or an Horſe, or any other Creature, and ſee whether the ill and reſty Tricks they have learn'd when young, are eaſily to be mended when they are knit; and yet none of thoſe Creatures are half ſo wilful and proud, or half ſo deſirous to be maſters of them-ſelves and others, as *Man*.

We

We are generally wiſe enough to begin with Them
en they are very Young, and diſcipline *betimes* thoſe
r Creatures we would make uſeful and good for ſome-
t; they are only our own *Offspring* we neglect in this
t, and having made them ill *Children*, we fooliſhly ex-
they ſhould be good *Men*. For if the *Child* muſt have
es or *Sugar-Plumbs* when he has a mind to them, ra-
than to make the poor *Baby* cry or be out of hu-
r, why when he is grown up, muſt he not be ſatiſ-
too, if his Deſires carry him to *Wine* or *Women*? They
Objects as ſuitable to the longing of one of more Years,
hat he cry'd for when Little was to the Inclinations of
ild. The having Deſires accommodated to the Appre-
ions and Reliſh of thoſe ſeveral Ages, is not the *Fault*,
the not having them ſubject to the Rules and Reſtraints
Reaſon: The Difference lies not in having or not
ing *Appetites*, but in the Power to govern and deny
ſelves in them. He that is not us'd to ſubmit his
to the Reaſon of others, when he is *Young*, will
e hearken or ſubmit to his own Reaſon when he is of
Age to make uſe of it: And what a kind of Man
a one is like to prove, is eaſy to foreſee. Theſe are
ights uſually committed by thoſe who ſeem to take the
teſt Care of their Childrens *Education*; but if we look
the common Management of *Children*, we ſhall have
on to wonder, in the great Diſſoluteneſs of Manners
ich the World complains of, that there are any Foot-
s at all left of Virtue. I deſire to know what Vice
be nam'd, which *Parents*, and thoſe about *Children*, do
ſeaſon them with, and drop into 'em the Seeds of, as
as they are capable to receive them? I do not mean
he Examples they give, and the Patterns they ſet be-
them, which is Encouragement enough, but that
ich I would take notice of here, is the downright teach-
them *Vice*, and actual putting them out of the way of
e: Before they can go, they principle 'em with *Vio-*
Revenge, and *Cruelty*. *Give me a Blow that I may*
beat

beat him, is a Leſſon which moſt *Children* every Day hea
and it is thought nothing, becauſe their Hands have n
Strength to do any Miſchief: But I ask, does not this co
rupt the Mind? Is not this the way of Force and Vi
lence, that they are ſet in? And if they have been taug
when *Little* to ſtrike and hurt others by Proxy, and e
couraged to rejoice in the Harm they have brought up
them, and ſee them ſuffer, are they not prepared to do
when they are ſtrong enough to be felt themſelves, a
can ſtrike to ſome Purpoſe?

The *Coverings* of our *Bodies*, which are for *Modeſty*, *Warmth*, and *Defence*, are by the Folly or Vice of *Parents* recommended to their *Children* for other Uſes; they are made Matters of *Vanity* and *Emulation*. A *Child* is ſet longing for a new *Suit* for the Finery of it; and when the little *Girl* is trick'd up in her *New Gown* and *Cap*, how can her *Mother* do leſs than teach her to admire her ſelf, by call ling her, her *Little Queen*, and her *Princeſs*? Thus the *Little* Ones are taught to be proud of their *Clothes*, before they can put them on; and why ſhould they not continue to value themſelves for their Outſide, the Faſhionableneſs of the Tailor or Tirewoman's making, when their *Parents* have ſo early inſtructed them to do ſo?

Lying, and Equivocations, and Excuſes little different from *Lying*, are put into the Mouths of young People, and commended to *Apprentices* and *Children*, while they are for their *Maſters* or *Parents* Advantage; and can it be thought that he who finds the ſtraining of Truth diſpens'd with and encourag'd while it is for his godly Maſter's Turn, will not make uſe of the Privilege for himſelf, when it may be for his own Profit?

Thoſe of the meaner ſort are hinder'd, by the ſtraitneſs of their Fortunes, from encouraging *Intemperance* in their *Children*, by the Temptation of their Diet, or Invitations to eat or drink more than enough; but their own ill Examples, whenever *Plenty* comes in their way, ſhew that 'tis not the Diſlike of *Drunkenneſs* or *Gluttony*, that keeps them

them from Exceſs, but want of Materials. If we look into the Houſes of thoſe who are a little warmer in their Fortunes, there eating and drinking are made ſo much the great Buſineſs and Happineſs of Life, that *Children* are thought neglected if they have not their Share of it. Sauces, Ragouſts, and Food diſguis'd by all the Arts of *Cookery*, muſt tempt their Palates when their Bellies are full; and then, for fear their Stomach ſhould be overcharg'd, a Pretence is form'd for another Glaſs of Wine to help Digeſtion, though it only ſerves to increaſe the *Surfeit*.

Is my *young Maſter* a litttle out of order, the firſt Queſtion is, *What will my Dear eat? What ſhall I get for thee?* Eating and drinking are inſtantly preſs'd, and every Body's Invention is ſet to work to find out ſomething luſcious and delicate enough to prevail over that Want of Appetite, which *Nature* has wiſely order'd in the beginning of Diſtempers, as a Defence againſt their Increaſe; that being freed from the ordinary Labour of digeſting any new Load in the Stomach, ſhe may be at leiſure to correct and maſter the peccant Humours.

Where *Children* are ſo happy in the Care of their *Parents*, as by their Prudence to be kept from the Exceſs of their *Table*, to the Sobriety of a plain ſimple *Diet*; yet even there they are rarely preſerv'd from the Contagion that poiſons the *Mind*. Tho' by a diſcreet Management, while they are under Tuition, their *Health* perhaps may be pretty well ſecur'd, yet their Deſires muſt needs yield to the Leſſon which every where will be read to them upon this part of *Epicuriſm*. The Commendation the Eating well has every where, cannot fail to be a ſucceſsful Incentive to natural Appetite, and bring them quickly to the liking and expence of a faſhionable Table. This ſhall have from every one, even the Reprovers of *Vice*, the Title of *Living well*; and what ſhall ſullen Virtue dare to ſay againſt the publick Teſtimony? Or can it hope to be heard, if it ſhould call that *Luxury* which is ſo much owned, and univerſally practis'd by thoſe of the beſt Quality?

This is now ſo grown a *Vice*, and has ſo great Supports that I know not whether it does not put in for the Name of *Virtue*, and whether it will not be thought *Folly*, or want of Knowledge of the World, to open ones Mouth againſt it. I ſhould truly ſuſpect that what I have here ſaid of it, might be cenſur'd as a little Satyr out of my way, did I not mention it with this View, that it might awaken the Care and Watchfulneſs of *Parents* in the *Education* of their *Children*, when they ſee how they are beſet on every ſide, not only with Temptations but Inſtructors to Vice, and that perhaps in thoſe they thought Places of Security.

I ſhall not dwell any longer on this Subject, much leſs run over all the Particulars that would ſhew what Pains are us'd to corrupt *Children*, and inſtil Principles of Vice into them; but I deſire *Parents* ſoberly to conſider what Irregularity or Vice there is, which *Children* are not viſibly taught, and whether it be not their Duty and Wiſdom to provide them other Inſtruction.

It ſeems plain to me, that the Principle of all Virtue and Excellency, lies in a Power of denying our ſelves the Satisfaction of our own Deſires, where Reaſon does not authorize them. This Power is to be got and improv'd by Cuſtom, made eaſy and familiar by an *Early* Practice: If therefore I might be heard, I would adviſe that, contrary to the ordinary way, *Children* ſhould be us'd to ſubmit their Deſires, and go without their Longings, even from their very *Cradles*. The firſt thing they ſhould learn to know, ſhould be that they were not to have any thing becauſe it pleaſed them, but becauſe it was thought fit for them. If things ſuitable to their Wants were ſupply'd to them, ſo that they were never ſuffer'd to have what they once cry'd for, they would learn to be content without it, would never with Bawling and Peeviſhneſs contend for Maſtery, nor be half ſo uneaſy to themſelves and others as they are, becauſe from the firſt beginning they are not thus handled. If they were not ſuffer'd to obtain their

Deſire

Deſire by the Impatience they expreſs'd for it, they would no more cry for any other thing than they do for the *Moon*.

I ſay not this, as if *Children* were not to be ſometimes indulg'd, or that I expected they ſhould in hanging Sleeves have the Reaſon and Conduct of Counſellors. I conſider them as *Children*, who muſt be tenderly us'd, who muſt play and have Play-things; that which I mean is, that whenever they crav'd what was not fit for them to have or do, they ſhould not be permitted it becauſe they were *Little*, and deſir'd it; nay whatever they were importunate for, they ſhould be ſure for that very reaſon to be deny'd. I have ſeen *Children* at a Table, who, whatever was there, never ask'd for any thing, but contentedly took what was given them; and at another Place, I have ſeen others cry for every thing they ſaw, muſt be ſerv'd out of every Diſh, and that firſt too; what made this vaſt Difference, but this, That one was accuſtom'd to have what they call'd or cry'd for, the other to go without it. The Younger they are, the leſs I think are their unruly and diſorderly Appetites to be comply'd with; and the leſs Reaſon they have of their own, the more are they to be under the abſolute Power and Reſtraint of thoſe in whoſe Hands they are. From which I confeſs it will follow, that none but diſcreet People ſhould be about them; if the World commonly does otherwiſe, I cannot help that: I am ſaying what I think ſhould be, which if it were already in faſhion, I ſhould not need to trouble the World with a Diſcourſe on this Subject; however, I doubt not, when it is conſider'd, there will be others of Opinion with me, that the ſooner the Way is begun with *Children*, the eaſier it will be for them and their Governors too; and that this ought to be obſerv'd as an inviolable Maxim, that whatever once is deny'd them, they are certainly not to obtain by Crying and Importunity, unleſs one has a mind to teach them to be impatient and troubleſome, by rewarding them for it when they are ſo.

Thoſe therefore that intend ever to govern their *Children* well, ſhould begin it while they are very *Little*, and look that they perfectly comply with the Will of their *Parents*. Would you have your *Son* obedient to you when paſt a *Child*? Be ſure then to eſtabliſh the Authority of a *Father*, as ſoon as he is capable of Submiſſion, and can underſtand in whoſe Power he is; if you would have him ſtand in awe of you, imprint it in his Infancy, and as he approaches more to a Man, admit him nearer to your Familiarity; ſo ſhall you have him your obedient *Subject* as is fit, while he is a *Child*, and your Affectionate Friend while he is a Man. For methinks they mightily miſplace the Treatment due to their *Children*, who are indulgent and Familiar when they are *Little*, but ſevere to them, and keep them at a diſtance when they are grown up; for Liberty and Indulgence can do no good to *Children*, the want of Judgment makes them ſtand in need of Reſtraint and Diſcipline; and on the contrary, Imperiouſneſs and Severity is but an ill way of treating Men, who have Reaſon of their own to guide them; unleſs you have a mind to make your Children, when they are grown up, weary of you, and ſecretly to ſay within themſelves, *When will you die, Father?*

I imagine every one will judge it reaſonable, that their *Children* when *Little*, ſhould look upon their Parents as Lords, their abſolute Governors, and as ſuch ſtand in awe of them; and that when they come to riper Years, they ſhould look on them as their beſt, as their only ſure Friends, and as ſuch love and reverence them; the way I have mention'd, if I miſtake not, is the only one to obtain this; we muſt look upon our *Children*, when *grown up*, to be like our ſelves, with the ſame Paſſions, the ſame Deſires. We wou'd be thought rational Creatures, and have our Freedom; we love not to be uneaſy under conſtant Rebukes and Browbeatings, nor can we bear ſevere Humours and great Diſtance in thoſe we converſe with; whoever has ſuch Treatment when he is a

Man,

Man, will look out other Company, other Friends, other Converſation, with whom he can be at eaſe. If therefore a *ſtrict* Hand be kept over *Children* from the *Beginning*, they will in that Age be tractable, and quietly ſubmit to it, as never having known any other; and if as they grow up to the uſe of Reaſon, the Rigour of Government be, as they deſerve, gently relax'd, the Father's Brow more ſmooth to them, and the diſtance by degrees abated; his former Reſtraints will increaſe their Love, when they find it was only a Kindneſs to them, and a Care to make them capable to deſerve the Favour of their Parents, and the Eſteem of every Body elſe.

Thus much for the ſettling your Authority over your *Children* in general; Fear and Awe ought to give you the firſt Power over their Minds, and Love and Friendſhip in riper Years to hold it. For the Time muſt come when they will be paſt the *Rod* and Correction; and then if the Love of you make them not obedient and dutiful, if the Love of Virtue and Reputation keep them not in laudable Courſes, I ask what Hold will you have upon them, to turn them to it? Indeed Fear of having a ſcanty Portion if they diſpleaſe you, may make them Slaves to your Eſtate, but they will be nevertheleſs ill and wicked in private, and that Reſtraint will not laſt always; every Man muſt one time or other be truſted to himſelf and his own Conduct, and he that is a good, a virtuous, and able Man, muſt be made ſo within; wherefore what he is to receive from *Education*, what is to ſway and influence his Life, muſt be ſomething put into him *betimes*; Habits woven into the very Principles of his Nature, and not a counterfeit Carriage, and diſſembled Outſide put on by *Fear*, only to avoid the preſent Anger of a *Father*, who perhaps may diſinherit him.

Theſe Reflexions will hold good with reſpect to thoſe Mothers, who have the charge of their Son's Education, as Widows, and the Wives of weak Fathers, and others under the Neceſſity of taking care of them on their ac-

counts. But this Diſcourſe tending chiefly to the breeding of a Son, the *Father* will here have the chief Part of the Direction that is given, which cannot but be alſo of Uſe to the *Mother*.

We ſhall now conſider the Parts of the *Diſcipline* to be us'd a little more particularly. So much has been ſaid of carrying a ſtrict hand over *Children*, that perhaps I ſhall be ſuſpected of not conſidering enough what is due to their tender Age and Conſtitutions; nevertheleſs I own it is my Opinion, that great Severity of Puniſhment does but very little good; on the contrary, it does great Hurt in *Education*. I believe it will be found, that take *Children* one with another, thoſe who have been moſt *Chaſtis'd* ſeldom make the beſt Men. All that I contend for is, that whatſoever *Rigour* is neceſſary, it is more to be us'd the younger Children are, and having by a due Application wrought its effect, it is to be relax'd and chang'd into a milder ſort of Government.

A Compliance and Suppleneſs of their Wills, being by a ſteady hand introduced by *Parents*, before *Children* have Memories to retain the beginning of it, will ſeem natural to them, and work afterwards in them, as if it were ſo, preventing all Occaſions of ſtruggling and repining; the only Care is that it be begun early, and inflexibly kept to, till *Awe* and *Reſpect* be grown familiar, and there appears not the leaſt Reluctance in the Submiſſion, and ready Obedience of their *Minds*; when this Reverence is once thus eſtabliſh'd, (which it muſt be early, or elſe it will coſt Pains and Blows to recover it, and the more the longer it is deferred,) 'tis by this, mixt ſtill with as much Indulgence as they make not an ill Uſe of, and not by *beating*, *chiding*, or other *Servile* Puniſhments, they are to be govern'd for the future, as they grow up to more Underſtanding. That this is ſo will be eaſily allow'd, when it is but conſider'd what is to be aim'd at in an ingenuous *Education*, and upon what it turns.

He

He that has not a Maſtery over his Inclinations, he that knows not how to reſiſt the *Importunity* of preſent *Pleaſure* and *Pain*, for the ſake of what Reaſon tells him is fit to be done, wants the true Principle of Induſtry, and is in Danger never to be good for any thing. This Temper therefore, ſo contrary to unguided Nature, is to be got betimes; and this *Habit*, as the true Foundation of future Ability and Happineſs, is to be wrought into the Mind as early as may be, even from the firſt Dawnings of any Knowledge or Apprehenſion in Children, and ſo to be confirm'd in them by all the Care and Ways imaginable, by thoſe who have the Overſight of their *Education*. On the other ſide, if the *Mind* be curb'd and humbled too much in *Children*, if their *Spirits* be abas'd and broken much, by too ſtrict an Hand over them, they loſe all their Vigour and Induſtry, and are in a worſe State than the former; for extravagant young Fellows, that have Livelineſs and Spirit, come ſometimes to be ſet right, and ſo make able and great Men; but dejected Minds, Timorous and Tame, and *Cow Spirits*, are hardly ever to be raiſed, and very ſeldom attain to any Thing. To avoid the Danger that is on either Hand is the great Art, and he that has found a way how to keep up a *Child*'s Spirit eaſy, active, and free, and yet at the ſame time to reſtrain him from many Things he has a mind to, and to draw him to things that are uneaſy to him, he, I ſay, that knows how to reconcile theſe ſeeming Contradictions, has in my Opinion got the true Secret of *Education*.

The uſual lazy and ſhort way by *Chaſtiſement* and the *Rod*, which is the only Inſtrument of Government that Tutors generally know or ever think of, is the moſt unfit of any to be us'd in *Education*; becauſe it tends to both thoſe Miſchiefs, which, as we have ſhewn, are the two Rocks, that on the one Hand or the other ruin all who miſcarry.

This kind of Puniſhment does not at all contribute to the Maſtery of our natural Propenſity to indulge Corporal

and preſent Pleaſure, and to avoid Pain at any Rate, but rather encourages it, and thereby ſtrengthens that in us, which is the Root from whence ſpring all vicious Actions, and the Irregularities of Life. For what other Motive, but ſenſual Pleaſure and Pain, does a *Child* act by, who drudges at his Book againſt his Inclination, or abſtains from eating unwholeſom Fruit, that he takes Pleaſure in, only out of fear of whipping? he in this only prefers the greater *Corporal Pleaſure*, or avoids the greater *Corporal Pain*; and what is it to govern his *Actions*, and yet direct his Conduct by ſuch Motives as theſe? What is it, I ſay, but to cheriſh that Principle in him, which it is our Buſineſs to root out and deſtroy? And therefore I cannot think any Correction uſeful to a *Child*, where the Shame of ſuffering for having done amiſs, does not work more upon him than the Pain.

This ſort of *Correction* naturally breeds an Averſion to that, which 'tis the *Tutor's* Buſineſs to create a liking to. How obvious is it to obſerve, that *Children* come to hate things which were at firſt acceptable to them, when they find themſelves *whip'd* and *chid*, and *teas'd* about them? And it is not to be wonder'd at in them, when grown Men would not be able to be reconciled to any thing by ſuch Ways. Who is there that would not be diſguſted with any innocent *Recreation*, in it ſelf indifferent to him, if he ſhould with *Blows* or ill Language be hal'd to it, when he had no mind? or be conſtantly ſo treated for ſome Circumſtances in his Application to it? This is natural to be ſo. Offenſive Circumſtances ordinarily infect innocent things, which they are join'd with, and the very ſight of a *Cup*, wherein any one uſes to take nauſeous *Phyſick*, ſo turns his Stomach, that nothing will reliſh out of it, tho' the Cup be never ſo clean and well ſhap'd, and of the richeſt Materials.

Such a ſort of *ſlaviſh Diſcipline* makes a *ſlaviſh Temper*, the *Child* ſubmits and diſſembles Obedience, while the Fear of the *Rod* hangs over him, but when that is removed, and

and by being out of ſight he can promiſe himſelf Impunity, he gives the greater Scope to his natural Inclination; which by this way is not at all alter'd; but on the contrary, heighten'd and increas'd in him, and, after ſuch *Reſtraint*, breaks out uſually with more Violence.

If *Severity* carry'd to the higheſt Pitch does prevail, and works a Cure upon the preſent unruly Diſtemper, it is often by bringing in the room of it a worſe and more dangerous Diſeaſe, by breaking the Mind, and then in the place of a diſorderly *Young Fellow*, you have a *low Spirited* mop'd Creature; who, however with his unnatural Sobriety, he may pleaſe ſilly People, who commend tame unactive *Children*, becauſe they make no Noiſe, nor give them any Trouble, yet at laſt will probably prove as uncomfortable a thing to his Friends, as he will be all his Life an uſeleſs thing to himſelf and others.

Beating then, and all other ſorts of ſlaviſh *Puniſhments*, are not the Diſcipline to be us'd in the *Education* of thoſe we wou'd have wiſe, good, and ingenious Men, and therefore very rarely to be apply'd, and that only in great Occaſions and Caſes of Extremity. On the other ſide, to flatter *Children* by *Rewards* of things that are pleaſant to them, is as carefully to be avoided. He that will give his Son *Apples* or *Sugar-Plumbs*, or what elſe of this kind he is moſt delighted with, to make him learn his Book, does but authorize his Love of Pleaſure, and cocker up that dangerous Propenſity which he ought by all means to ſubdue and ſtifle in him. You can never hope to teach him to maſter it, while you compound for the check you give his Inclination in one place, by the Satisfaction you propoſe to it in another. To make a good, a wiſe, and virtuous Man, 'tis fit he ſhould learn to croſs his *Appetite*, and deny his Inclination to *Riches*, *Finery*, or *pleaſing his Palate*, &c. whenever his Reaſon adviſes the contrary, and his Duty requires it. But when you draw him to do any thing that is fit by the Offer of *Money*, or reward the Pains of learning his *Book* by the Pleaſure of a

luſcious *Morſel*; when you promiſe him a *Lace-Cravat*, or a fine *new Suit*, upon Performance of ſome of his little Tasks; what do you, by propoſing theſe as *Rewards*, but allow them to be the good things he ſhould aim at, and thereby encourage his longing for them, and accuſtom him to place his Happineſs in them?

Thus People, to prevail with *Children* to be induſtrious about their *Grammar*, *Dancing*, or ſome other ſuch Matter, of no great moment, to the Happineſs or Uſefulneſs of their Lives, by miſapply'd *Rewards* and *Puniſhments*, ſacrifice their Virtue, invert the Order of their *Education*, and teach them *Luxury*, *Pride*, or *Covetouſneſs*, &c. for in this way, flattering thoſe wrong Inclinations which they ſhould reſtrain and ſuppreſs, they lay the Foundation of theſe future *Vices*, which cannot be avoided but by curbing our Deſires, and accuſtoming them early to ſubmit to Reaſon.

I ſay not this, as if I would have *Children* kept from ſuch Conveniences or Pleaſures of Life, as are not injurious to their *Health* or *Virtue*. On the contrary, I would have their Lives made as pleaſant and as agreeable to them as may be, in a plentiful Enjoyment of whatſoever might innocently delight them, provided it be with this Caution, that they have thoſe Enjoyments only as the Conſequences of the State of Eſteem and Acceptation they are in with their *Parents* or *Governors*; but they ſhould never be offer'd or beſtow'd on them as the *Rewards* of *this* or *that* particular *Performance* that they ſhew an Averſion to, or to which they would not have apply'd themſelves without that Temptation.

But if you take away the *Rod* on one hand, and theſe little Enouragements which they are taken with, on the other; how then, will you ſay, ſhall *Children* be govern'd? Remove Hope and Fear, and there is an end of all *Diſcipline*. I grant that *Good* and *Evil*, *Reward* and *Puniſhment*, are the only Motives to a rational *Creature*: Theſe are the Spur and Reins by which all Mankind are ſet to work and

and guided, and therefore they are to be made uſe of to *Children* too: For I adviſe their *Parents* and *Governors* always to carry this in their Minds, that Children are to be treated as rational Creatures.

Rewards, I grant, and *Puniſhments*, muſt be propos'd to *Children*, if we intend to work upon them. The Miſtake, I imagine, is, that thoſe which are generally made uſe of, are *ill choſen*. The Pains and Pleaſures of the *Body*, are I think of ill Conſequence, when made the *Rewards* and *Puniſhments* by which Men would prevail on their *Children*; for, as I ſaid before, they ſerve but to increaſe and ſtrengthen thoſe Inclinations which 'tis our Buſineſs to ſubdue and maſter. What Principle of Virtue do you lay in a *Child*, if you will redeem his Deſires of *one* Pleaſure, by the Propoſal of *another?* This is but to enlarge his *Appetite*, and inſtruct it to wander. If a Child cries for an unwholeſom and dangerous *Fruit*, you purchaſe his Quiet by giving him a leſs hurtful *Sweetmeat*; this perhaps may preſerve his *Health*, but ſpoils his *Mind*, and ſets that further out of Order. For here you only change the Object, but flatter ſtill his *Appetite*, and allow that muſt be ſatisfy'd, wherein I have ſhew'd lies the Root of the Miſchief; and 'till you bring him to be able to bear a denial of that Satisfaction, the *Child* may at preſent be quiet and orderly, but the Diſeaſe is not cured. By this way of proceeding, you foment and cheriſh in him that which is the Spring from whence all the *Evils* flow, which will be ſure on the next Occaſion to break out again with more Violence, give him ſtronger *Longings*, and you more Trouble.

The *Rewards* and *Puniſhments* then by which you ſhould keep Children in Order, are quite of another kind, and of that *Force*, that when we can get them once to work, the Buſineſs I think is done, and the Difficulty is over: *Eſteem* and *Diſgrace* are of all others the moſt powerful Incentives to the Mind, when once it is brought to reliſh them. If you can once get a love of Credit into *Children*, and

and an Apprehenſion of *Shame* and *Diſgrace*, you have put into them the true Principle which will conſtantly work and incline them to the *Right*. But it will be ask'd how ſhall this be done?

I confeſs it does not at firſt appearance want ſome Difficulty, but yet I think it worth our while to ſeek the ways, and practiſe them when found, to attain this which I look on as the great Secret of *Education*.

Children, earlier perhaps than we think, are very ſenſible of *Praiſe* and Commendation; they find a Pleaſure in being Eſteem'd and Valu'd, eſpecially by their *Parents* and thoſe whom they depend on: If therefore the Father *careſs* and *commend* them when they do *well*, ſhew a *cold* and *neglectful Countenance* to them when they do *ill*, accompany'd by a like Carriage of the *Mother*, and all others that are about them, it will in a little time make them ſenſible of the Difference; and this, if conſtantly obſerv'd, will, I doubt not, of it ſelf, work more than *Threats* or *Blows*, which loſe their Force when once grown common, are of no uſe when *Shame* does not attend them, and therefore are to be forborn, and never to be us'd but in Caſes of Extremity.

To make the Senſe of *Eſteem* or *Diſgrace* ſink the deeper, and be of more weight, other agreeable or diſagreeable things ſhould conſtantly accompany theſe *different* States, not as particular *Rewards* and *Puniſhments* of this or that particular Action, but as neceſſarily belonging to, and conſtantly attending one, who by his Carriage has brought himſelf into a State of Diſgrace or Commendation; by which way of treating them, *Children* may as much as poſſible be brought to conceive, that thoſe that are commended, and in Eſteem for doing *well*, will neceſſarily be beloved and cheriſh'd by every Body, and have all other good Things as a Conſequent of it; and on the other ſide, when any one by Miſcarriage falls into *Diſeſteem*, and cares not to preſerve his *Credit*, he will unavoidably fall under *Neglect* and *Contempt*; and in that State, the Want of

of whatever might ſatisfy or delight him, will follow. In this way, the Objects of their *Deſires* are made aſſiſting to *Virtue*, when a ſettled Experience from the beginning teaches *Children*, that the Things they delight in belong to and are to be enjoy'd by thoſe only, who are in a State of *Reputation*. If by theſe means you can come once to *ſhame* them out of their *Faults*, (for otherwiſe I would willingly have no *Puniſhments*) and make them in Love with the Pleaſure of being well thought of, you may turn them as you pleaſe, and they will be in love with all the ways of Virtue.

The great Difficulty here I take to be occaſion'd by the Folly and Perverſeneſs of *Servants*, who are hardly to be hinder'd from croſſing herein the Deſign of the *Father* and *Mother*. *Children* diſcountenanc'd by their *Parents* for any Fault, find uſually a Refuge and Relief in the Careſſes of theſe fooliſh *Flatterers*, who by that undo whatever the *Parents* endeavour to eſtabliſh. When the *Father* or *Mother* looks ſour on the *Child*, every Body elſe ſhould put on the ſame *Coldneſs* to him, and no body give him Countenance, 'till Forgiveneſs ask'd, and a Reformation of his Fault, have ſet him right again, and reſtor'd him to his former Credit. If this were conſtantly obſerv'd, I gueſs there would be little need of *Blows* or *Chiding*; their own Eaſe and Satisfaction would quickly teach *Children* to court *Commendation*, and avoid that which they found every Body Condemn'd, and they were ſure to ſuffer for, without being chid or beaten. This would teach them *Modeſty* and *Shame*, and they would quickly come to have a natural Abhorrence for that which they found made them ſlighted and neglected by every Body. But how this Inconvenience from *Servants* is to be remedy'd, I muſt leave to *Parents* Care and Conſideration. Only I think it of great Importance, and that they are very happy who can get diſcreet People about their *Children*.

Avoid then frequent *beating* or *chiding*, becauſe this ſort of *Correction* never produces any *Good*, farther than it ſerves

to

to raiſe *Shame* and *Abhorrence* of the Miſcarriage that brought it on them. And if the greateſt part of the Trouble be not the Senſe that they have done amiſs, and the Apprehenſion that they have drawn on themſelves the juſt Diſpleaſure of their beſt *Friends*, the pain of *Whipping* will work but an imperfect Cure; it only patches up for the preſent and skins it over, but reaches not to the bottom of the *Sore*. Ingenuous *Shame*, and the *Apprehenſions* of Diſpleaſure, are the only true *Reſtraints*. Theſe alone ought to hold the *Reins*, and keep the *Child* in Order; but *corporal* Puniſhments muſt neceſſarily loſe that Effect, and wear out the Senſe of *Shame*, where they frequently return. *Shame* in *Children* has the ſame place that *Modeſty* has in *Women*, which cannot be kept, if often tranſgreſs'd againſt. And as to the Apprehenſion of *Diſpleaſure* in the *Parents*, that will come to be very inſignificant, if the Marks of that *Diſpleaſure* quickly ceaſe, and a few *Blows* fully expiate. *Parents* ſhould well conſider what Faults in their *Children* are weighty enough to deſerve the *Declaration* of their *Anger*: But when their Diſpleaſure is once declar'd to a degree that carries any Puniſhment with it, they ought not preſently to lay by the Severity of their *Brows*, but to reſtore their Children to their former *Grace* with ſome difficulty, and delay a full Reconciliation till their Conformity and more than ordinary Merit make good their Amendment. If this be not ſo ordered, *Puniſhment* will by Familiarity become a meer Thing of Courſe, and loſe all its Influence. Offending, being chaſtis'd, and then forgiven, will be thought as natural and neceſſary, as Noon, Night, and Morning following one another.

Tho' *Reputation* be not the true Principle and Meaſure of *Virtue*, (for that is the Knowledge of a Man's *Duty*, and the Satisfaction there is in obeying his *Maker*, in following the Dictates of that *Light* God has given, with the Hopes of *Acceptation* and *Reward*) yet it is that which comes neareſt to it: And being the Teſtimony and Applauſe that other Peoples Reaſon, as it were by a common Conſent, gives

gives to virtuous and well order'd Actions, it is the proper Guide and Encouragement of *Children*, 'till they grow able to judge for themſelves, and to find what is right by their own Reaſon.

This Conſideration may direct *Parents* how to manage themſelves in Reproving and Commending their *Children*: The *Rebukes* and *Chidings* which their Faults will ſometimes make hardly to be avoided, ſhould not only be in ſober, grave, and unpaſſionate Words, but alſo alone and in private: But the Commendations *Children* deſerve, they ſhould receive before others: This doubles the *Reward*, by ſpreading their *Praiſe*; but the backwardneſs *Parents* ſhew in divulging their *Faults*, will make them ſet a greater Value on their *Credit* themſelves, and teach them to be the more careful to preſerve the good Opinion of others, while they think they have it: But when being expos'd to *Shame* by publiſhing their Miſcarriages, they gave it up for loſt, that Check upon them is taken off, and they will be the leſs careful to preſerve others good Thoughts of them, the more they ſuſpect that their *Reputation* with them is already blemiſh'd.

But if a right Courſe be taken with *Children*, there will not be ſo much need of the Application of the common *Rewards* and *Puniſhments* as we imagine, and as the general Practice has eſtabliſh'd; for all their innocent Folly, Playing and childiſh Actions, are to be left perfectly free and unreſtrain'd, as far as they can conſiſt with the Reſpect due to thoſe that are preſent, and that with the greateſt Allowance. If theſe Faults of their *Age*, rather than of the *Children* themſelves, were, as they ſhould be, left only to Time and Imitation, and Riper Years to cure, *Children* would eſcape a great deal of miſapply'd and uſeleſs *Correction*, which either fails to overpower the natural Diſpoſition of their *Childhood*, and ſo by an ineffectual Familiarity makes *Correction* in other caſes of leſs uſe, or elſe if it be of force to reſtrain the natural Gaiety of that *Age*, it ſerves only to ſpoil the Temper both of Body and Mind. If the Noiſe

Noiſe and Buſtle of their *Play* prove at any time inconvenient, or unſuitable to the Place or Company they are in, a Look or a Word from the *Father* or *Mother*, if they have eſtabliſh'd the Authority they ſhould, will be enough either to remove or quiet them for that time. But this gameſome Humour, which is wiſely adapted by Nature to their Age and Temper, ſhould rather be encouraged to keep up their *Spirits*, and improve their *Strength* and *Health*, than curb'd or reſtrain'd; and the chief Art is, to make all that they have to do Sport and Play too.

The Charging of *Childrens* Memories upon all Occaſions with Rules and Precepts, is a great Fault in the ordinary Method of *Education*: They often do not underſtand, and commonly as ſoon forget as they are told them. If it be ſome Action you would have done, or done otherwiſe, whenever they forget, or do it aukwardly, make them do it over and over again 'till they are perfect. You will by this ſee whether it be an Action they can do, or is fit to be expected of them. For ſometimes *Children* are bid to do things, which upon Trial they are found not able to do, and had need be taught and exercis'd to before they are requir'd to do them. But it is much eaſier for a *Tutor* to Command than to Teach. By repeating the ſame Action 'till it be grown habitual in them, the Performance will not depend upon Memory and Reflexion, the Concomitant of Prudence and *Age*, and not of *Childhood*, but will be natural in them. Thus bowing to a Gentleman who ſalutes him, and looking in his Face when he ſpeaks to him, is by conſtant uſe as natural to a Well-bred Man, as breathing; it requires no Thought, no Reflexion. Having this way cur'd in your *Child* any Fault, it is cur'd for ever. And thus one by one you may weed them all out, and plant what *Habits* you pleaſe.

I have ſeen *Parents* ſo heap *Rules* on their *Children*, that it was impoſſible for the poor *little Ones* to remember a tenth part of them, much leſs to obſerve them. However, they were either by *Words* or *Blows* corrected for the

Breach

Breach of thoſe multiply'd and often very impertinent Precepts; whence it naturally follow'd, that the Children minded not what was ſaid to them, when it was evident to them, that no Attention they were capable of, was ſufficient to preſerve them from *Tranſgreſſion*, and the Rebukes which follow'd it.

Let therefore your *Rules* to you Son be as few as poſſible, and rather fewer than more than ſeem abſolutely neceſſary; for if you burthen him with many *Rules*, he muſt either be very often *puniſh'd*, which will be of ill Conſequence, by making Puniſhment too frequent and familiar, or elſe you muſt let the Tranſgreſſions of ſome of your *Rules* go unpuniſhed, by which they will of courſe grow contemptible, and your Authority become cheap to him; make but few Laws, but ſee they be well obſerved when once made. Few *Years* require but few *Laws*, and as his Age increaſes, when one Rule is by Practice well Eſtabliſh'd, you may add another.

But pray remember, *Children* are not to be taught by *Rules*, which will be always ſlipping out of their Memories; what you think neceſſary of them to do, ſettle in them by an indiſpenſible Practice, as often as the Occaſion returns, and if it be poſſible, make Occaſions. This will beget *Habits* in them, which being once eſtabliſh'd, operate of themſelves eaſily and naturally, without the Aſſiſtance of the Memory. Keep them ſtrictly to the Practice of what you would have grow into a Habit in them, by kind Words and gentle Admonitions, rather as minding them of what they forget, than by harſh *Rebukes* and *Chidings*, as if they were wilfully guilty. Do not endeavour to ſettle too many Habits at once, leſt by Variety you confound them, and ſo perfect none. When conſtant Cuſtom has made any one thing eaſy and natural to them, and they practiſe it without Reflexion, you may then go on to another.

This Method of teaching *Children* by a repeated *Practice*, and the ſame Action done over and over again, under the Eye

Eye and Direction of the *Tutor*, 'till they have got the Habit of doing it well, and not by relying on *Rules* truſted to their Memories, has ſo many Advantages, which way ever we conſider it, that I cannot but wonder (if ill Cuſtoms could be wonder'd at in any thing) how it could poſſibly be ſo much neglected.

I ſhall name one more that comes now in my way. By this Method we ſhall ſee whether what is requir'd of him be adapted to his Capacity, and any way ſuited to the Child's natural Genius and Conſtitution; for that too muſt be conſider'd in a right *Education*. We muſt not hope wholly to change their original Tempers, nor make the Gay, Penſive and Grave, nor the Melancholy Sportive, without ſpoiling them. God has ſtampt certain Characters upon Mens *Minds*, which, like their *Shapes*, may perhaps be a little mended, but can hardly be totally alter'd and transform'd into the contrary.

He therefore that is about *Children*, ſhould well ſtudy their Natures and Aptitudes, and ſee by often Trials what Turn they eaſily take, and what becomes them; obſerve what their native *Stock* is, how it may be improv'd, and what it is fit for. He ſhould conſider what they want, whether they be capable of having it wrought into them by *Induſtry*, and incorporated there by *Practice*, and whether it be worth while to endeavour it. For in many caſes, all that we can do, or ſhould aim at, is to make the beſt of what Nature has given to prevent the Vices and Faults to which ſuch a Conſtitution is moſt inclin'd, and give it all the Advantages it is capable of. Every one's natural Genius ſhould be carry'd as far as it could, but to attempt the putting another upon him, will be but Labour in vain; and what is ſo plaiſter'd on, will at leaſt ſit but untowardly, and have always hanging to it the Ungraceſulneſs of Conſtraint and Affectation.

Affectation is not, I confeſs, an early Fault of *Childhood*, or the Product of untaught Nature: It is a *Weed* which grows not in the wild uncultivated Waſte, but in Garden-

Plots,

ots, under the negligent Hand, or unskilful Care of a *ardiner*. Management, Inſtruction, and ſome Senſe of e Neceſſity of *Breeding*, are requiſite to make any one pable of *Affectation*, which endeavours to correct natural efects, and has always the laudable Aim of pleaſing, tho' always miſſes it, and the more it labours to put Gracefulneſs, the farther it is from it: For this Rea- it is the more carefully to be watch'd, becauſe it the proper Fault of *Education*; a perverted *Educa-* indeed, but ſuch as *young* People often fall into, ther by their own Miſtake, or the ill Conduct of thoſe out them.

He who will examine wherein that Gracefulneſs lies, hich always pleaſes, will find it ariſes from that natural oherence, which appears between the thing done, and ch a Temper of Mind as cannot but be approv'd of, as itable to the Occaſion. We cannot but be pleas'd with humane friendly civil Temper, wherever we meet with . A Mind free, and Maſter of it ſelf and all its Actions, r low and narrow, not haughty and inſolent, not ble- iſh'd with any great Defect, is what every one is taken ith. The Actions which naturally flow from ſuch a ell-form'd Mind, pleaſe us alſo as the genuine Marks of , and being as it were natural Emanations from the Spi- and Diſpoſition within, cannot but be eaſy and uncon- ain'd. This ſeems to me to be that Beauty which ines thro' ſome Mens Actions, ſets off all that they do, d takes with all they come near, when by a conſtant actice they have faſhion'd their Carriage, and made all oſe Expreſſions of Civility and Reſpect, which Nature Cuſtom has eſtabliſh'd in Converſation, ſo eaſy to them- ves, that they ſeem not artificial or ſtudy'd, but natural- to flow from a Sweetneſs of Mind, and a well-turn'd iſpoſition.

On the other ſide, *Affectation* is an aukward and forc'd mitation of what would be genuine and eaſy, wanting e Beauty that accompanies what is natural, becauſe there

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is always a Diſagreement between the outward Action and the *Mind* within, one of theſe two ways.

Either when a Man would outwardly put on a Diſpoſition of Mind, which then he really has not, but endeavours by a forc'd Carriage to make ſhew of, yet ſo that the Conſtraint he is under diſcovers it ſelf: And thus Men affect ſometimes to appear Sad, Merry, or Kind, when in Truth they are not ſo.

The other is, when they do not endeavour to make ſhew of Diſpoſitions of Mind which they have not, but to expreſs thoſe they have by a Carriage not ſuited to them. Such in Converſation are all conſtrain'd Motions, Actions, Words, or Looks, which tho' deſign'd to ſhew either their Reſpect by Civility to the Company, or their Satisfaction and Eaſineſs in it, are not yet natural and genuine Marks of the one, or the other, but rather of ſome Defect or Miſtake in Imitation of others, without diſcerning what is graceful in them, or what is peculiar to their Characters.

Affectation of all kinds, whenceſoever it proceeds, is always offenſive, becauſe we naturally hate whatever is Counterfeit, and condemn thoſe who have nothing better to recommend themſelves by.

Plain and rough Nature left to it ſelf, is much better than an Artificial Ungracefulneſs, and ſuch ſtudy'd ways of being ill-faſhion'd. The want of an Accompliſhment, or ſome Defect in our Behaviour, coming ſhort of the utmoſt Gracefulneſs, often ſcapes Obſervation and Cenſure: But *Affectation* in any part of our Carriage, is lighting up a Candle to our Defects, and never fails to make us be taken notice of either as wanting Senſe, or wanting Sincerity. This *Governors* ought the more diligently to look after, becauſe, as I above obſerv'd, 'tis an acquir'd Uglineſs owing to a miſtaken *Education*; few being guilty of it, but thoſe who pretend to Breeding, and would not be thought ignorant of what is faſhionable and becoming in Converſation: It has often its riſe from the lazy Admonitions of

thoſe

ose who give Rules and propose Examples, without ining Practice with their Instructions, and making their pils repeat the Action in their sight, that they may cor- t what is indecent or constrain'd in it, 'till it be perfect- into an habitual and becoming Easiness.

Manners, as they call it, about which *Children* are so ten perplex'd and have so many goodly Exhortations ade them by their wise *Maids* and *Governesses*, are rather be learn'd by *Example* than *Rules*; and then Children, they are kept out of ill Company, will take a Pride to ave themselves prettily after the Fashion of others, per- iving themselves esteem'd and commended for it. But by a little Negligence in this part, the *Boy* should not put his *Hat*, nor make *Legs* very gracefully, a Dancing- aster will cure that Defect, and wipe off all that Plain- ss of Nature which the Alamode People call *Clowniſh- ss*. And since nothing appears to me to give *Children* so uch becoming Confidence and Behaviour, and so to raise em to the Conversation of those above their Age, as *ancing*; they should, I think, be taught to dance as soon they are capable of learning it; for tho' this consists on- in outward Gracefulness of Motion; yet, I know not ow, it gives *Children* manly Thoughts and Carriage more an any thing; but otherwise I would not have *little hildren* much tormented about *Punctilio's* or Niceties of eeding.

Never trouble your self about those Faults in them which you now *Age* will cure: And therefore want of well-fashion'd ivility in the Carriage, while Civility is not wanting in e Mind, (for there you must take care to plant it early) ould be the *Parents* least Care; while they are young, if e Child's tender Mind be fill'd with a Veneration for his *rents* and *Teachers*, which consists in Love and Esteem, d a Fear to offend them, and with *Respect* and *Good-will* all People, that Respect will of it self teach those ways expressing it, which he observes most acceptable. Be e to keep up in him the Principles of Good-nature and

Kindneſs, make them as habitual as you can, by Cr… and Commendation, and the good things accompany… that State. And when they have taken Root in his Mi… and are ſettled there by a continual Practice, fear not, … the Ornaments of Converſation, and the Outſide of faſhio… able *Manners*, will come in their due time; if when th… are remov'd out of their *Maids* Care, they are put into … Hands of a *Well bred* Man to be their Governor.

Any *Careleſsneſs* is to be born with in *Children*, wh… they are very *young*, if it carries not with it the Marks … Pride or Ill-nature; but thoſe, whenever they appear … any Action, are to be corrected immediately by the w… abovemention'd. What I have ſaid concerning *Mann…* I would not have ſo underſtood, as if I meant, that th… who have the Judgment to do it, ſhould not gently faſhi… on the Motion and Carriage of *Children*, when they … very *young*. It would be of great Advantage if they … People about them from their being firſt able to go, t… had the Skill, and would take the right way to do … That which I complain of is, the wrong Courſe which … uſually taken in this Matter; *Children* who were ne… taught any ſuch thing as Behaviour, are often, eſpeci… when Strangers are preſent, chid for having ſome way … other fail'd in *good Manners*, and have on that ſcore R… proof and Precepts heap'd upon them, concerning putti… off their *Hats*, or making of *Legs*, &c. Tho' in this th… concern'd pretend to correct the *Child*, yet in truth for th… moſt part it is but to cover their own *Shame*, and they la… the Blame on the poor *little Ones*, ſometimes paſſionate… enough, to divert it from themſelves, for fear the By… ſtanders ſhould impute the *Child*'s ill Behaviour to th… Want of Care and Skill.

The *Children* themſelves are never one jot better'd … ſuch occaſional Lectures. They at other times ſhould … ſhewn what to do, and by reiterated Actions be faſhion'd … beforehand into the *Practice* of what is fit and becomin… and not told and taught to do upon the ſpot what the… have

ve never been accuſtom'd to, nor know how to do as ey ſhould. To hare and rate them thus at every turn, not to teach them, but to vex and torment them to no urpoſe: They ſhould be let alone, rather than chide for a ault which is none of theirs, nor is in their Power to end for ſpeaking to. It were much better their natural ildiſh Negligence, or Plainneſs, ſhould be left to the re of Riper Years, than that they ſhould frequently have ebukes miſ-placed upon them, which neither do nor can ve them graceful Motions. If their *Minds* are well diſ-s'd and principled with *inward* Civility, a great part of e Roughneſs, which ſticks to the *Outſide* for want of tter Teaching, Time, and Obſervation will rub off as ey grow up, if they are bred in good Company; but in-ill, all the *Rules* in the World, all the *Corrections* ima-inable, will not be able to poliſh them; for you muſt ke this for a certain Truth, that let them have what ſtructions you will, and ever ſo learned Lectures of *eading* daily inculcated upon them, that which will moſt fluence their Carriage, will be the Company they averſe with, and the Faſhion of thoſe about them. *ildren*, nay and *Men* too, do moſt by Example; we all a ſort of Camelions, that ſtill take a Tincture om things near us; nor is it to be wonder'd at in *ildren*, who better underſtand what they *ſee*, than what ey *hear*.

I mention'd above, one great Miſchief that came by *rvants* to *Children*, when by their Flatteries they take off e Edge and Force of the *Parents* Rebuke, and ſo leſſen eir Authority. And here is another great Inconvenience hich Children receive, from the ill Examples which they eet with among the meaner *Servants*.

They are wholly, if poſſible, to be kept from ſuch *nverſation*; for the Contagion of theſe ill Precedents, th in Civility and Virtue, horribly infects Children, as ten as they come within reach of it; they frequently rn from unbred or debauch'd *Servants*, ſuch Language,

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untowardly Tricks and Vices, as otherwiſe they would poſſibly be ignorant of all their Lives.

'Tis a hard matter wholly to prevent the Miſchief; you will have very good Luck if you never have a Clownish or Vicious *Servant*, and if from ſuch your Children never get any Infection: But yet as much muſt be done towards it as can be, and the *Children* kept as much as may be in the Company of their *Parents*, and thoſe to whoſe Care they are committed. To this Purpoſe, their being in their Preſence ſhould be made eaſy to them; they ſhould be allow'd the Liberty and Freedom ſuitable to their Age, and not be held under unneceſſary *Reſtraints*, when in their *Parents* or *Governors* ſight. If it be a Priſon to them, 'tis no wonder they ſhould not like it: They muſt not be hinder'd from being *Children*, or from playing or doing as *Children*, but from doing ill; all other Liberty is to be allow'd them: Next, to make them in Love with the Company of their Parents, they ſhould receive all good things there, and from their Hands. The *Servants* ſhould be hinder'd from making Court to them, by giving them *Strong Drink*, *Wine*, *Fruit*, *Play-things*, and other ſuch Matters which may make them in love with their Company.

I ſhall in the following Pages treat of *Widows*, and therein touch a little again upon this Duty of *Educating* Children, as it has Reſpect to thoſe of them who are Mothers.

The *WIDOW.*

THOUGH the State of *Widowhood* ſuperſedes thoſe *Duties* which were terminated merely in the Perſon of the *Husband*, yet it endears thoſe which may be paid to his Aſhes; *Love is ſtrong as Death*, and therefore, when it is pure and genuine, cannot be extinguiſhed by it, but burns like the *Funeral* Lamps of Old, even in *Vaults* and *Charnel Houſes*. The conjugal *Love*, tranſplanted into the *Grave* as into a Finer *Mold*, improves into *Piety*, and lays a kind of Sacred Obligation upon the *Widow*, to perform all Offices of Reſpect and Kindneſs, which his *Remains* are capable of.

Now thoſe *Remains* are of three ſorts, his *Body*, his *Memory*, his *Children*. The moſt proper Expreſſion of her Love to the firſt is, in giving it an honourable *Interment*. I mean not ſuch as may vye with the *Poland* Extravagance, of which 'tis obſerved, that two or three near ſucceeding *Funerals* ruin the Family, but prudently proportion'd to his Quality and Fortune. Her Zeal to his Corps ſhould not injure a nobler Relict of him, his *Children*; and this Decency is a much better Inſtance of her Kindneſs, than all thoſe Tragical Paſſions with which ſome *Women* ſeem tranſported towards their dead *Husbands*; thoſe frantick Embraces and Careſſes of a Carcaſe betray a little too much the Senſuality of their *Love*. And it is ſomething obſervable, that thoſe vehement Paſſions quickly exhauſt themſelves, and by a kind of Sympathetick Effi-

cacy, as the Body on which their Affection was fix'd moulders, ſo does that alſo; nay, it often attends not thoſe leiſurely Degrees of Diſſolution, but by a more precipitate Motion ſeems rather to vaniſh than conſume.

The more valuable Kindneſs therefore is that to his *Memory*; let the Widow endeavour to embalm that, and keep it from periſhing. By this innocent *Magick*, as the *Ægyptians* are ſaid to have done by a more Guilty, ſhe may converſe with the *Dead*, repreſent him to her own Thoughts, that his Life may ſtill be repeated to her. And as in a broken *Mirror*, the Refraction multiplies the *Images*, ſo by his Diſſolution every Hour repreſents diſtinct *Ideas* of him, and ſhe ſees him the oftner for his being hid from her Eyes. But as they uſe not to embalm without *Odours*, ſo ſhe is not only to preſerve, but to perfume his *Memory*, render it as fragrant as ſhe can, not only to her ſelf but others, by reviving the Remembrance of whatever was Praiſe-worthy in him, vindicating him from all Calumnies and falſe Accuſations, and ſtifling or allaying even true ones, as much as ſhe can. Indeed a *Widow* can no way better provide for her own Honour, than by this Tenderneſs of her *Husband's*.

There is yet another Expreſſion of it, inferior to none of the former, and that is, the ſetting ſuch a value upon her Relation to him, as to do nothing unworthy of it. 'Twas the dying Charge of *Auguſtus* to his Wife *Livia*, *Behave thy ſelf well, and remember our Marriage.* And ſhe, who has been Wife to a Perſon of Honour, muſt ſo remember it, as not to do any thing below her ſelf, or which he, could he have foreſeen it, ſhould juſtly have been aſham'd of.

The laſt *Tribute* ſhe can pay him, is in his *Children*: Theſe he leaves as his Proxies, to receive the Kindneſs of which himſelf is uncapable. The *Children* of a *Widow* may claim a double Portion of the *Mother's* Love, one upon their native Right as *Hers*, the other as a Bequeſt in Right of their dead *Father*; and indeed, ſince ſhe is to

ſupply

ſupply the Place of both *Parents*, 'tis but neceſſary ſhe ſhould put on the Affections of both, and to the Tenderneſs of a Mother, add the Care and Conduct of a *Father*.

Let her ſhew this chiefly in the well *Educating* them, and in the prudent Management of their Fortunes; an Order that is ſometimes unhappily inverted, and *Mothers* are ſo concern'd to have the Eſtate proſper in their *Tuition*, that the *Children* ſuffer by their unſeaſonable Frugality; to ſave a little Expence, they deny them the Advantage of an ingenuous and gentile *Breeding*; ſwell their Eſtates perhaps to a vaſt Bulk, but ſo contract and narrow their Minds, that they know not how to diſpoſe them to any real Benefit of themſelves or others, which is one of the moſt pernicious Parſimonies imaginable. A *Mother* by this ſeems to adopt the *Fortune*, and abdicate the *Child*, who is only made the Beaſt to bear thoſe Loads of *Wealth* ſhe will lay on, and which ſhe evidently owns as the greater Treaſure, ſince in Tenderneſs to that ſhe neglects him.

Yet ſometimes the ſame Effects ſpring from another Cauſe, and *Children* are ill-bred, not becauſe the *Mother* grudges the Charge, but out of a Feminine Tenderneſs, which permits her not to part with them to the proper Places for their *Education*; and this, tho' not ſo ignoble a Motive as the other, is of no leſs Miſchief, at leaſt to her Sons, who being by it confin'd to home, are conſequently condemn'd to be poiſon'd, if with nothing elſe, yet with the Flatteries of *Servants* and *Tenants*, who think thoſe the beſt Expedients to ſecure their own Station; and with theſe the *young Maſter* or *Landlord* is ſo blown up, that as if his Manors were the Confines of the World, he can look at nothing beyond them. By this Means, when at laſt he breaks looſe from his Mother's Arms, and comes abroad, he expects ſcarce to find his Equals, much leſs his Betters; he thinks he is ſtill to receive the ſame fawning Adorations, which he was us'd to at home: and being poſſeſt with this inſolent Expectation, he will ſcarce be

undeceiv'd, but at the Price of many Affronts, and perhaps may buy his Experience with the loſs of his Life, by his ill Manners drawing on a Quarrel in which he finally periſhes. That this is no impoſſible Suppoſition, ſome unhappy *Mothers* have found to their unſpeakable Affliction.

'Tis not to be deny'd, but there are alſo Dangers conſequent to the Breeding *Children* abroad; Vice having inſinuated it ſelf even into the Places of *Erudition*, and having not only as many, but the very ſame *Academies* with Virtue and Learning. The very great Neglect of Diſcipline in thoſe Places where *Youth* is to receive its ſtrongeſt Tincture of Virtue or Vice; the winking at its Follies, nay its Debaucheries, for mean and mercenary Ends, and the zealous Endeavours that are us'd to eſtabliſh certain political Principles, more than thoſe of Religion and Morality, are, with the never too much to be lamented want of Example, great Occaſions of Diſguſt againſt an *Education* out of the Parents Eye; but in this we are not ſo much to conſider what is beſt, as what is the leaſt ill Diſpoſure of *Children*. And in that Competition ſure the home *Education* will be caſt; for there they may ſuck all the *Venom*, and nothing of the *Antidote*; they will not only be taught baſe things, but, as I before obſerv'd, by the baſeſt *Tutors*, ſuch as will add all the moſt ſordid Circumſtances to the improving of a Crime; whereas abroad they are not like to meet with any, whoſe Intereſt it is ſo much to make them vicious; and they may meet with many, as ill as the World is, who may by their Leſſons, and their Lives too, direct them to the Right way in which they ought to walk. The various ſorts of Learning they may acquire, will not only prove a uſeful Divertiſement, the want of which is the great Spring of Miſchief; but will, if rightly apply'd, furniſh them with ingenuous and virtuous Principles, ſuch as may ſet them above all vile and ignoble Practices. There ſeems therefore a Conſpiration of Motives to wreſt the Child from the

the reluctting *Mother*, and to perſwade her for a while to deny her ſelf that Deſire of her Eyes, that ſo he may at laſt anſwer the more rational Deſire of her Heart.

As to the other Part of her Obligation, the managing of their Fortune, there is the ſame *Rule* for her as for other Perſons that have *Truſts*, to do as for themſelves, that is, with the ſame Care and Diligence, if not greater, as in her own peculiar Concern. I do not ſay that ſhe ſhall confound the *Property*, and make it indeed her own, by applying it to her particular Uſe. A thing I fear which is too often done, eſpecially by the Gayer ſorts of *Widows*, who, to keep their own Equipage, do ſometimes incroach upon the Son's Peculiar. And I wiſh even that, tho' bad enough, were the only Caſe where it was done, but 'tis ſometimes to make her a better Prize to a ſecond *Husband*: She goes into another *Family*, and, as if ſhe were a *Colony* ſent out by her *Son*, he muſt pay for the planting her there. Indeed the oft repeating this Injury has advanced it now into a *Cuſtom*, and the Management of the *Minor*'s Eſtate, is reckon'd on as part of the *Widow*'s Fortune. But I confeſs I ſee not what there is in the Title of a *Mother* that can legitimate her defrauding her *Child*, it rather envenoms the Crime, and adds Unnaturalneſs to Deceit; beſides, 'tis a prepoſterous ſort of Guilt. *Orphans* and *Widows* are in Scripture linkt together, as Objects of God's and good Mens Pity, and of ill Mens Oppreſſion; and how ill, alas! does Civil War look among Fellow-Sufferers? The *Widow* that injures the *Orphan*, is like that uncouth Oppreſſion *Solomon* ſpeaks of, *A poor Man that oppreſſeth the Poor, is like a ſweeping Rain, which leaveth no Food.* Such kind of Rapines are as exceſſive in their Degree, as prodigious in their Kind; and I believe there are many Inſtances of *Sons*, who have ſuffer'd more by the *Guardianſhip* of *Mothers*, than they could probably have done by the Outrage of *Strangers*.

How well ſuch *Mothers* anſwer their Obligations to their dead *Husbands* I muſt leave it to their own Con-

ſciences to diſcuſs. I ſhall only offer them theſe Steps of *Gradation*, by which to proceed. *Injuſtice* of any ſort is a great Sin, and when 'tis a Matter of *Truſt*, 'tis complicated with Treachery alſo; but of all *Truſts*, thoſe to the *Dead* have always been eſteemed the moſt ſacred. If they can find any Allay to theſe, by the two remaining Circumſtances, that is, the *Truſt* of a *Husband*, and the *Intereſt* of a Child, I ſhall confeſs them very ſubtle Caſuiſts.

I have hitherto ſpoke of what the *Widow* owes to her dead *Husband*; but there is alſo ſomewhat of peculiar Obligation in Relation to her ſelf. *God*, who has plac'd us in this World to purſue the Intereſts of a better, directs all the ſignal Acts of his Providence to that End, and intends we ſhould ſo interpret them. Thus every great Change that occurs is deſign'd, either to recal us from a wrong way, or to quicken our Pace in the Right; and a *Widow* may more than conjecture, that when *God* takes away the Mate of her Boſom, and reduces her to a Solitude, he does by it ſound a Retreat from the lighter Jollities and Gaieties of the World: And as, in compliance with a civil Cuſtom, ſhe immures herſelf, ſits in Darkneſs for a while, ſo ſhe ſhould put on a more retir'd Temper of Mind, a more ſtrict and ſevere Behaviour, and that not to be caſt off with her *Veil*, but to be the conſtant Dreſs of her *Widowhood*. Indeed this State, as it requires a great *Sobriety* and Piety, ſo it affords many Advantages towards it. The Apoſtle tells us, that *ſhe who is married careth for the Things of the World, how ſhe may pleaſe her Husband*. There are many Things which are but the due Compliance of a Wife, which yet are great Avocations and Interruptions of a ſtrict Devotion, when ſhe is manumitted from that Subjection, when ſhe has leſs of *Martha*'s Care of *ſerving*, ſhe is then at Liberty to chooſe *Mary*'s Part; ſhe has her Time and her Fortune at her own Command, and conſequently may much more abound in the Works both of *Piety* and *Charity*. We find *God* himſelf retrench'd the *Wife*'s Power of binding her own

own Soul; her Vows were totally inſignificant, without her Husband's Confirmation; but the *Widow* might devote herſelf to what degree ſhe pleas'd; her *Piety* has no Reſtraint from any other inconſiſtent Obligation, but may ſwell as high as it can. Thoſe Hours, which were before her Husband's Right, ſeem now to devolve on God, the grand Proprietor of our Time. That Diſcourſe and free Converſe with which ſhe entertain'd him, ſhe may now convert into Colloquies and Spiritual Intercourſe with her Maker; and that *Love*, which was only *humane* before, by the Change of its Object acquires a Sublimity, is exalted into *Divine*; from loyal Duty and conjugal Affection, becomes the eternal Work and Happineſs of *Angels*, the Order of a *Cherubim*; thus may ſhe in a higher Senſe verify *Sampſon*'s Riddle, *fetch Honey out of a Carcaſe*, make her Husband's Aſhes, like thoſe of the Heifer under the Law, her *Purification*; his *Corruption* may help her to put on *Incorruption*, and her Loſs of a *Temporary* Comfort may inſtate her in an eternal.

And as her ſelf, ſo her Fortune may alſo be conſecrated. Indeed, if ſhe be, that will alſo; if ſhe have made an Eſcape out of *Ægypt*, there ſhall not a Hoof be left behind her, no Part of her Poſſeſſions will be aſſign'd to Vanity and Exceſs; ſhe who has really devoted her ſelf to Piety, faſted and pray'd with *Anna*, will alſo be full of good Works and Alms-Deeds with *Tabitha:* She may thus be a *Mother* when ſhe ceaſes to bear, and though ſhe no more increaſe one Family, ſhe may ſupport many. *Fruitfulneſs* can be but a *Happineſs*; *Compaſſion* is a *Virtue*, nay indeed 'tis a greater and more certain *Happineſs*. A Child is not brought forth but with Pangs and Anguiſh, but a Work of Mercy is produced not only with Eaſe, but Delight. Beſides, ſhe that bears a Child, knows not whether it may prove a *Bleſſing* or a *Curſe*. But *Charity* gives a certain Title to a *Bleſſing*, and engages the moſt ſolvent Paymaſter, God himſelf, who owns all ſuch Diſburſements as a Loan to him.

There was in the Primitive Times an Eccleſiaſtical Order of *Widows*, which is mentioned in *Timothy*, whoſe whole Miniſtry was devoted to *Charity*; they were indeed of the poorer Sort, fit rather to receive than give Alms; yet the leſs they could do with their Purſes, the more was required of their Perſons, the humbler Offices of waſhing the *Saints Feet*, the careful Task of *bringing up Children*, and a diligent *Attendance on every good Work:* And ſure there is a Parity of Reaſon, that thoſe who upon the Score of their Wealth exempt themſelves from thoſe laborious Services, ſhould commute for it by more liberal Alms. In the Warmth and Zeal of Chriſtianity, *Women* of the higheſt Quality perform'd both ſorts of *Charity*, forgot their Greatneſs in their Condeſcenſions, yet aſſum'd it again in their Bounty; founded *Hoſpitals*, and yet with a *Labour of Love*, diſdain'd not ſometimes to ſerve in them. But theſe are Examples not like to be tranſcrib'd in our Days: Greatneſs is now grown to ſuch an unwieldineſs, that it cannot ſtoop, tho' to the moſt Chriſtian Office, and yet can as little ſoar up in any magnificent *Charities*. It ſtands, like *Nebuchadnezzar*'s Golden Image, a vaſt Bulk only to be ador'd.

Now certainly if any Women be qualify'd to avert this Reproach, they muſt be the *Dowagers* of great Families and Fortunes; they have none to controul their Viſits to the ſick and afflicted, or to reſent a Diſparagement from their Humility; neither have they an Account to give of their Poſſeſſions to any but God and themſelves. To him ſure they can bring none ſo like to procure them the *Eulogy* of *well-done thou good and faithful Servant*, as a Catalogue of their *Alms*; nor indeed can they any other way diſpoſe of their Fortune ſo much to their own Contentment. They may poſſibly cloy and ſatiate their Senſes, make Proviſion for the Fleſh, but that no way ſatisfies their *Reaſon*, much leſs their *Conſcience*; the Soul, which is the Superior Part, is quite left out in that Diſtribution; nothing is communicated to it, but the Guilt of thoſe dear-

bought

bought Exceſſes; the only way it has to be a Sharer in their Wealth, is by a charitable Diſpenſing. The Poor are its Proxies as well as God's; and tho' in all other Reſpects, we may ſay to the Soul, as the *Pſalmiſt* does to God, *My Goods extend not to Thee*; yet by this way it becomes not only a Partaker, but the chief Proprietor, and all is laid out for its Uſe. *Charity* gains not only an indefeaſible Title to the happy *Reverſion* of Heaven, but it has a great deal in preſent *Poſſeſſion*, a mighty rational Complaiſance in the right applying of Wealth, and doing that with it, for which 'twas deſign'd; yet more, it gives a ſenſitive Delight; nothing being more agreeable to humane Nature, than the doing good to its own kind. A ſeaſonable Alms leaves a greater Exultation and Tranſport in the *Giver*, than it can ordinarily raiſe in the *Receiver*. This indeed is a way to elude the ſevere Denunciation of the Apoſtle: *A Widow that liveth in this Pleaſure, is not dead while ſhe liveth*; but on the contrary ſhall live when ſhe dies, when ſhe reſigns her Breath, ſhall improve her Being. The *Prayers of the Poor*, like a benign Gale, ſhall aſſiſt her Flight to the Regions of Bliſs, and ſhe, who has here cheriſh'd the afflicted *Members*, ſhall there be indiſſolubly united to their glorious *Head*.

And now, methinks, *Widowhood* under this Aſpect is quite transform'd, is not ſo forlorn, ſo deſolate an Eſtate as 'tis uſually eſteem'd; and would all Widows uſe but this Expedient, thus devote themſelves to *Piety* and *Charity*, it would like the *Healing Tree* ſweeten theſe Waters of *Marah*, render the Condition not only ſupportable but pleaſant, and they would not need to make ſuch affrighted, ſuch diſadvantageous Eſcapes as many do from it. 'Tis true, the Apoſtle's Affirmation is unqueſtionable, that *the Wife, when her Husband is dead, is at Liberty to be marry'd to whom ſhe will*; but the Advice he ſubjoins is authentick too, *ſhe is happier if ſhe ſo abide*; ſhe that may ſolace her ſelf in the Society, in the Love of her God, makes an ignoble Deſcent to humane Embraces. She that may purchaſe

Heaven with her Wealth, buys a very dear Bargain of the beſt *Husband* on Earth. Indeed upon a mere ſecular Account, it ſeems not very prudent to relinquiſh both Liberty and Property, to eſpouſe at the beſt a Subjection, but perhaps a *Slavery*. It reſembles the mad Frolicks of freed *Gally Slaves*, who play away their Liberty as ſoon as they regain it.

Marriage is ſo great an Adventure, that one ſeems enough for the whole Life; for whether they have been proſperous or adverſe in the firſt, it does almoſt diſcourage a ſecond Attempt. She that has had a good *Husband*, may be ſuppos'd to have his Idea ſo fixt in her Heart, that it will be hard to introduce any new Form: She may farther very reaſonably doubt, that in this common Dearth of *Virtue*, two good *Husbands* will ſcarce fall to one *Woman*'s ſhare; and an *ill* one will become more intolerable to her, by the Reflexions ſhe will be apt to make on the *better*. On the other ſide, if ſhe has had a bad one, the Memory of what ſhe has ſuffer'd ſhould, methinks, be a competent Caution againſt new Adventures; yet Experience ſhews us that *Women*, tho' the weaker Sex, have commonly Fortitude enough to encounter and baffle all theſe Conſiderations. It is not therefore to be expected, that many will, by any thing that has or can be ſaid, be diverted from re-marrying; and indeed ſhe that does not preſerve her *Widowhood* upon the Accounts before-mention'd, may perhaps better relinquiſh it: St. *Paul*, we ſee, adviſes thoſe *Widows*, who found no better *Employment* than *going from Houſe to Houſe*, that grew by their Vacancy to be *Tatlers and Buſy-Bodies*, ſhould marry again; it being the beſt way to fix theſe wandring Planets, to find them Buſineſs of their own at Home, that ſo they may not ramble abroad, to intermeddle with that of others; and the Truth is, they who cannot brook the Retiredneſs and Gravity which becomes a *Widow*, had better put themſelves in a State that leſs requires it; and if they reſolve not to conform their Minds to their Condition, to bring

bring their Condition to their Minds; but in the doing that, there will be ſome Cautions very neceſſary to be obſerved.

Common Decency requires, that there be a conſiderable Interval between the parting with one Husband, and the chooſing another. This has been ſo much obſerv'd by Nations that were at all civiliz'd, that we find *Numa* made it a *Law* that no *Widow* ſhould marry under Ten Months, and if any did, ſhe was to Sacrifice as for the Expiation of a Crime. This continu'd in force many Ages after, inſomuch that when, upon Reaſons of State, *Auguſtus* found it uſeful to marry his Siſter *Octavia* to *Antonius*, nothing leſs than a Decree of the Senate could licenſe the anticipating the Time. So jealous Obſervers were they of this Point of Civility, that they thought the whole State was concern'd in the Violation. 'Tis true, we have no *Law* in the Caſe, but we have ſomewhat of *Cuſtom*; I know not how long we ſhall have, ſince the frequent Breaches of it, threaten quite to cancel it; yet a *Woman* that is tender of her Honour, will ſcarce give her Example towards the reſcinding it. The Wounds of Grief are ſeldom heal'd by any Hand but that of Time, and therefore too ſudden a Cure ſhews the Heart was not deeply pierc'd; ſhe who can make her Mourning *Veil* an Optick to draw a new *Lover* nearer to her ſight, gives Cauſe to ſuſpect the Sables were all without.

The next thing conſiderable is the Equality of the Match. *Marriage* is ſo cloſe a Link, that to have it eaſy, 'tis good to have the *Parties* as even proportion'd as may be, eſpecially in reſpect of Quality and Fortune; in which it is to be wiſh'd there ſhould be no eminent Diſproportion; thoſe that meet moſt upon a Level, are leaſt ſubject to thoſe Upbraidings, that often attend a great Deſcent of either Party; it is therefore no prudent Motive by which ſome *Widows* are ſway'd, who marry only for a great Title, who often do not meet with ſo much of Obeiſance from Strangers, as they do with Contempt from their *Husbands* and

his Relations. There have been many Examples of *Lords*, who have us'd Rich, but Inferior Widows, like Spunges, ſqueez'd them to fill themſelves with their *Wealth*, and them only with the Air of a big Name. On the other ſide, for a Woman to marry very meanly, and too much below her ſelf, is rather worſe; thoſe kind of Matches are ordinarily made in a Tranſport of Paſſion, and when that abates and leaves her to ſober Reflexions, ſhe will probably be ſo angry with her ſelf, that ſhe will ſcarce be well pleas'd with her *Husband*. A State of Subjection is a little ſweetened by the Worth and Dignity of the *Ruler*; for as it is more honourable, ſo 'tis alſo more eaſy, the ſerviler Spirits being of all others the moſt imperious in Command; and ſure 'twill not a little grate a Woman of Honour to think ſhe has made ſuch a one her *Maſter*, who perhaps would before have thought it a Preferment to have been her Servant. Farther, ſuch *Marriages* have commonly an ill Reflexion on the Modeſty of the *Woman*; it being uſually preſum'd, that where the Diſtance was ſo great as to diſcourage ſuch an Attempt on his Part, there was ſome Invitation on hers; thus upon all Accounts ſhe is very forlorn, who diſpoſes of her ſelf in this vile Manner; yet 'tis too well known ſuch Matches have been frequently made, and the ſame Levity and Inconſideration may betray others to it; wherefore 'tis their Concern well to ballaſt their Minds, and to provide that their Paſſion never get the Aſcendant over their Reaſon.

Another very neceſſary Equality, is that of their Judgment as to *Religion*; I do not mean that they are to Catechize each other as to every minute ſpeculative Point, but that they be of the ſame Profeſſion, ſo as to join tegether in the Worſhip of God. It is certainly very uncomfortable that thoſe who have ſo cloſely combin'd all other Intereſts, ſhould be diſunited in the greateſt, that one Church cannot hold them, whom one Houſe, one Bed does; and that Religion, which is in it ſelf the moſt uniting Thing, ſhould be the only Diſagreement between them. I know it

it is often made a Compact in ſuch *Matches*, that neither ſhall impoſe their Opinion upon the other; yet I doubt 'tis ſeldom kept, unleſs it be by thoſe whoſe Careleſsneſs of all Religion abates their Zeal to any one; but where they have any Earneſtneſs in their way, eſpecially where one Party thinks the other in a damnable Error, 'twill ſcarce be poſſible to reſtrain endeavouring to reduce them; and that Endeavour begets Diſputes, thoſe Diſputes Heats, thoſe Heats Diſguſts, and thoſe Diſguſts perhaps end in Averſion, by which Means at laſt their Affections grow as unreconcileable as their Opinions, and their Religious Jars draw on Domeſtick: Beſides, if none of theſe perſonal Debates happen, yet the *Education* of the *Children* will be Matter of Diſpute; the one Parent will be ſtill countermining the other, each ſeeking to recover the others Proſelytes; nay it introduces *Faction* into the Inferior Parts of the Family too; the *Servants*, according to their different Perſuaſions, bandy in Leagues and Parties: Thus it endangers, if not utterly deſtroys, all Concord in Families; and this Train of Miſchiefs ſhould methinks be a competent Prejudice againſt ſuch *Matches*.

There is yet a third Particular, wherein any great Diſproportion is much to be avoided, and that is in *Years*. The *Humours* of Youth and Age differ ſo widely, that there had need be a great deal of Skill to compoſe the *Diſcord* into a *Harmony*. When a young Woman marries an old Man, there are commonly Jealouſies on the one Part, and Loathings on the other; and if there be not an eminent Degree of Diſcretion in one or both, there will be perpetual Diſagreements: But this is a Caſe that does not often happen among thoſe I now ſpeak to; for tho' the Avarice of *Parents* ſometimes forces *Maids* upon ſuch Matches, yet Widows who are their own Chooſers, ſeldom make ſuch Elections; the Inequality among them commonly falls on the other ſide, and *old Women* marry *young* Men. Indeed any *Marriage* is in ſuch a Folly and Dotage; they who muſt ſuddenly make their *Beds* in the Duſt, what

ſhould

ſhould they think of a nuptial Couch? To ſuch the Anſwer of the Philoſopher is appoſite, who being demanded what was the fitteſt Time for marrying, reply'd, For the *young* not *yet*, for the *old* not at all.

But this Dotage becomes perfect Frenſy and Madneſs, when they chooſe young *Husbands*; this is an Accumulation of Abſurdities and Contradictions. The *Husband* and the *Wife* are but one Perſon, and yet at once *young* and *old*, freſh and wither'd; 'tis a reverſing the Decrees of Nature; and therefore 'twas no ill Anſwer, which *Dionyſius* the Tyrant gave his *Mother*, who in her Age deſign'd ſuch a Match; that by his Regal Power he could diſpenſe with poſitive Laws, yet he could not abrogate thoſe of Nature, or make it fit for her an *old Woman* to marry a *young Man*. 'Tis indeed an Inverſion of *Seaſons*, a confounding of the Kalendar, making a mungrel Month of *May* and *December*, and the Conjunction proves as Fatal as it is Prodigious; it being ſcarce ever ſeen, that ſuch a Match proves tolerably Happy. Indeed 'tis not imaginable how it ſhould; it is to be preſum'd, ſhe that marries ſo, muſt marry meanly, no young Man who does not need her Fortune, will take her Perſon; for tho' ſome have the Humour to give great Rates fot inanimate Antiquities, yet none will take the living *gratis*. Thus ſhe never miſſes to be hated, by him ſhe marries: He looks on her as his Rack and Torment, thinks himſelf under the lingring Torture, devis'd by *Mezentius*, a *Living* Body ty'd to a Dead. Nor muſt ſhe think to Cure this by any the little Adulteries of Art; ſhe may buy Beauty, and yet can never make it her own; may paint, yet never be fair. 'Tis like enameling a Mud-wall, the Courſeneſs of the Ground will ſpoil the Varniſh, and the greateſt Exquiſiteneſs of Dreſs ſerves but to illuſtrate her native Blemiſhes; and thus all ſhe gains by this is, to make him ſcorn her as well as abhor her.

What can be more ridiculous than an *old* Woman gaily ſet out? It was not unaptly ſaid by *Diogenes* to ſuch a one; *If this decking be for the living, you are deceiv'd; if for*

for the dead, make haſte to them; and I doubt not many young Husbands will be ready to ſay as much. Death ſometimes comes not quick enough to prevent an Illegal Parting. The Man bids adieu to the *Wife*, tho' not to her *Fortune*, takes that to maintain his Luxuries elſewhere, allows her ſome little Annuity, and makes her a Penſioner to her own Eſtate. Thus he has his Deſign, but ſhe has none of hers; he marry'd for her *Fortune*, and has it; ſhe for his *Perſon*, and has it not, and which is worſe, buys her Defeat with the loſs of all, he commonly leaving her as empty of *Money* as he found her of Wit.

This Condition is deplorable enough, and yet uſually it fails even of that Comfort, which is the laſt Reſerve of the Miſerable, I mean *Pity*; 'tis the Wiſeman's Queſtion, *Who will pity a Charmer, that is bitten with a Serpent?* He might have preſumed leſs on his Skill, and kept himſelf at a ſafer Diſtance; and ſure the like may be ſaid of her. Alas! What are feeble Charms, that ſhe ſhould expect by them to fix the giddy Appetites of Youth? And ſince ſhe could ſo preſume without Senſe, none will regret ſhe ſhould be convinced by Smart. Beſides, this is a Caſe wherein there have been a Multitude of unhappy Precedents, which might have caution'd her. He that accidentally falls down an undiſcover'd Prejudice, is pity'd for his Diſaſter; but he who ſtands a great while on the Brink of it, looks down, and ſees the Bottom ſtrew'd with the mangled Carcaſſes of many that have thence fallen, if he ſhall deliberately caſt himſelf into their Company, the *Blame* quite extinguiſhes the *Pity:* He may aſtoniſh, but not melt the *Beholders*. And truly ſhe who caſts her ſelf away in ſuch a Match, betrays not leſs but more Wilfulneſs. How many Ruins of unhappy *Women* preſent themſelves to her, like the Wrecks of old Veſſels, all ſplit upon this Rock? And if ſhe will needs Steer her Courſe purpoſely to do the ſame, none ought to grudge her the Shipwreck ſhe ſo courts.

Nor has ſhe only this negative Diſcomfort, to be deprivʼd of Pity, but ſhe is loaded with Cenſures and Reproach; the World is apt enough to run into malicious Errors, to fix Blame where there is none, but ʼtis ſeldom guilty of the Charitable, does not overlook the ſmalleſt Appearance of *Evil*, but generally puts the worſt Conſtruction upon any Act, that it will with any Probability bear; and according to that Meaſure *Women* in this Condition can expect no very mild Deſcants upon them; ſuch *Matches* are ſo deſtitute of any rational Plea, that ʼtis hard to derive them from any other Motive than the Senſitive. What the common Conjectures are in that Caſe, is as needleſs as it is unhandſome to declare; I will not ſay how true they are, but if they be, it adds another Reaſon to the former, why ſuch Marriages are unproſperous. All Diſtortions in Nature are uſually Ominous, and ſure ſuch preternatural Heats in Age, may very well be reckonʼd as diſmal Preſages, and very certain ones too, ſince they create the Ruin they foretell: ʼTis not only juſt but convenient, that ſuch Motives ſhould be attended with ſuch Conſequences, that the Bitterneſs of the one may occaſion ſome Reflexion on the Sordidneſs of the other; ſuch an Autumnal Spring might be thought a kind of Miracle, if it did not meet with Froſts, and the Unpleaſantneſs of the Event did not chaſtiſe the Uglineſs of the Deſign. Wherefore, I think, thoſe that are conſcious of the one, ſhould be ſo far from murmuring, that they ſhould be very thankful for the other, think it God's Diſcipline to bring them again to their Wits, and not repine at that Smart which themſelves have made neceſſary.

It were to be wiſhʼd, that all the Antienter *Widows* wouʼd ſeriouſly weigh how ʼtis their Intereſt not to ſever thoſe two *Epithets*. That of *Antient* they cannot put off, it daily grows upon them; and that of *Widow* is ſure a more proportionable *Adjunct* to it, than that of *Wife*, eſpecially when it is to one to whom her Age might have made her *Mother*. There is a Veneration due to Age, if it

it be ſuch as diſowns not it ſelf; *The Hoary Head is a Crown of Glory, if it be found in the way of Righteouſneſs*; but when it will mix it ſelf with Youth, it is diſclaim'd by both, becomes the Shame of the old, and the Scorn of the *young*; what a ſtrange Fury is it then, which poſſeſſes ſuch *Women*, that when they may diſpoſe their *Fortunes* to thoſe advantageous Deſigns beforemention'd, they ſhould only buy with them ſo indecent, ſo ridiculous a Slavery; that when they may keep up the Reputation of Modeſty and Prudence, they ſhould expoſe themſelves to an univerſal Contempt for the want of both, and that they who might have had a Reverence, ſhould put themſelves even out of the Capacity of a bare Compaſſion?

This is ſo high a Frenſy as ſure cannot happen in an Inſtant, it muſt have ſome preparatory Degrees, ſome rooting in the Conſtitution and Habit of the Mind; ſuch *Widows* have ſure ſome lightneſs of Humour, before they can be ſo giddy in their Brains, and therefore thoſe that will ſecure themſelves from the Effect, muſt ſubſtract the Cauſe; if they will ſtill be wiſhing themſelves *young*, 'tis odds but in a while they will perſuade themſelves they are ſo; let them therefore content themſelves to be old, and as Faſhions are vary'd with Times, ſo let them put on the Ornaments proper to their Seaſon, which are *Piety*, *Gravity*, and *Prudence*. Theſe will not only be their Ornament but their Armour too; theſe will gain them ſuch a Reverence, that will make it as improbable they ſhould be aſſaulted, as impoſſible they ſhould aſſault, for, I think, one may ſafely ſay, it is the want of one or all of theſe, which betrays *Women* to ſuch *Marriages*.

Indeed it may be a Matter of Caution even to the younger *Widows*, not to let themſelves too much looſe to a light frolick Humour, which perhaps they will not be able to put off, when it is moſt neceſſary they ſhould; it will not much invite a ſober Man to marry them while they are young, and if it continue with them till they are old, it may (as natural Motions uſe) grow more violent towards its

its End, precipitate them into that ruinous Folly we have before conſider'd: Yet, ſhould they happen to eſcape that, ſhould it not force them from their Widowhood, it will ſure very ill agree with it. How prepoſterous is it for an *old Woman* to delight in Toys and Trifles, ſuch as were fitter to entertain her Grand-children? To read *Romances* with Spectacles, and be at Maſques and Dancings, when ſhe is fit only to act the Antics? Theſe are Contradictions to Nature, the tearing off her Marks, and where ſhe writ *fifty* or *ſixty*, to leſſen beyond the Proportion of the unjuſt Steward, and write *ſixteen*; thoſe who thus manage their *Widowhood*, have more Reaſon to bewail it at laſt than at firſt, as having more experimentally found the Miſchief of being left to their own Guidance. It will therefore concern them all to put themſelves under a ſafer Conduct, by an aſſiduous Devotion to render themſelves up to the leading of the infallible Guide, who, if he be not a *Covering of the Eyes*, to preclude all ſecond Choices, may yet be a *light to them*, for diſcerning who are fit to be choſen; that if they ſee fit to uſe their Liberty, and marry, they may yet take the Apoſtle's Reſtriction with it, that *it be only in the Lord*, upon ſuch ſober Motives, and with ſuch due Circumſtances, as may approve it to him.

'Twill not be improper to give ſome particular Rules to thoſe Ladies, that are in the State of Widowhood, which will direct them to the Practice of the foregoing Conſiderations.

Let them reflect, that God has now reſtrain'd the former Licence, bound up their *Eyes*, and ſhut up their *Hearts* into a narrower Compaſs, having alſo given them *Sorrow* to be a Bridle to their Deſires; a *Widow* muſt be a *Mourner*, and ſhe that is not, cannot ſo well ſecure the Chaſtity of her proper State.

It is againſt publick Honeſty to marry another Man while ſhe is with Child by her former Husband; and of the ſame Fame it is, in a leſs Proportion, to marry within the Year of *Mourning*; it was anciently infamous for her to

to marry, till by common Account the Body was diſſolved into its firſt Principle of *Earth*.

A *Widow* muſt reſtrain her Memory and her Fancy, not recalling or recounting her former Permiſſions and freer Licences with any preſent Delight, for ſhe then opens that Sluice which her Husband's *Death* and her own Sorrow have ſhut up.

A *Widow*, who deſires that her *Widowhood* ſhould be a State pleaſing to God, muſt ſpend her Time as devout Virgins ſhould, in *Faſtings*, *Prayers*, and *Charity*.

A Widow muſt forbid her ſelf to uſe thoſe Temporal Solaces, which in her former Eſtate were innocent, but now are dangerous.

The *MISTRESS*.

LADIES are apt to think ſo little of any Obligation they are under, to have any guard upon themſelves with reſpect to their Carriage to their Servants, that it is very likely what we have to ſay on that Subject, may be reckon'd either Tedious or Impertinent: But, when they have ſeriouſly conſider'd what we ſhall offer to them, they will ſure not think it ſo light a Matter, as it may at firſt appearance ſeem to be.

The Inſpection of the Family falls uſually to the Care of the *Wife*, and tho' ſhe be not Supreme there, yet ſhe is to improve her delegated Power to the Advantage of all under it. The Apoſtle ſets it as the Calling and indiſpenſable *Duty* of the *Marry'd* Women, *That they guide the Houſe*; not thinking it a Point of Greatneſs to remit the Menage of all Domeſtick Concerns to a mercenary Houſekeeper,

keeper. And indeed, ſince it has been a faſhionable thing for the *Maſter* to reſign up his Concerns to the *Steward*; and the *Lady* hers to the *Governante*, it has gone ill with moſt great Families; while theſe Officers ſerve themſelves inſtead of thoſe that employ them, raiſe Fortunes on their Patrons Ruins, and divide the Spoil of the Family: The *Houſekeeper* pilfering within Doors, and the Bailiff plundering without.

Now to the well guiding of the *Houſe* by the Miſtreſs of it, I know no better or more comprehenſive *Rule*, than for her to endeavour to make all that are hers to be God's *Servants* alſo. This will ſecure her of all thoſe intermediate Qualifications in them, in which her ſecular Intereſt is concern'd; their own Conſciences being the beſt Spy ſhe can ſet upon them, as to their Truth and Fidelity, and the beſt Spur alſo to Diligence and Induſtry. But to the making them ſuch, there will need *Inſtruction* and *Diſcipline*. It is a neceſſary part of the *Rulers* Care to provide, that none in their Family ſhould want the requiſite Means of *Inſtruction*. I do not ſay that the Miſtreſs ſhould ſet up for a *Catechiſt* or *Preacher*, but that they take Order they ſhould be taught by thoſe that are qualify'd to teach them. And that their furniſhing them with Knowledge may not ſerve only to help them to a *greater number of Stripes*, they are to give them the Opportunities of Conſecrating it by *Prayer* and *Devotion*; to that End to have publick Divine Offices in the Family, and that not by Starts or Accidents, when a *devouter* Gueſt is to be entertain'd, and laid by when a *profane*, but daily and regularly, that the Hours of Prayer may be fix'd and conſtant as thoſe of *Meals*, and, if it may poſſibly be, as much frequented. However, the *Miſtreſs* muſt give both her Precept and Example towards it.

A Chriſtian *Family* ſhould be the Epitome of a *Church*; but alas! how many among us lie under a perpetual Interdict, and yet not from the Uſurpation of any Foreign Power, but from the Irreligion of the Domeſtick? One may

may go into ſeveral great *Families*, and after ſome ſtay there, not be able to ſay, that the *Name* of God was mention'd to any other purpoſe than that of *Blaſphemy* and *Execration*; nor a Text of Scripture, unleſs in Burleſque and profane *Drollery*. We need not wonder, then at the univerſal Complaint that is now made of *ill Servants*, when we reflect upon the ill Government of Families. They that are ſuffer'd wholly to forget their Duty towards *God*, will not always remember it towards *Man*. Servants are not ſuch Philoſophers, that upon the bare Strength of a few *Moral* Inſtincts they will be Virtuous; and if by a cuſtomary Neglect of all things ſacred, they are once taught to look at nothing beyond this World, they will often find Temptation enough here to diſcard their *Honeſty*, as the moſt unthriving Trade. And indeed, when the Awe of Religion is quite taken off from the *Vulgar*, there will ſcarce any thing elſe be found to keep them within any tolerable Bounds; wherefore 'tis no leſs impolitick than profane to ſlacken the Rein,

It is not only the *Intereſt*, but the *Duty* of all that have *Families*, to keep up the Eſteem and Practice of Religion. 'Twas one of the great Endearments of *Abraham* to God, *That he would command his Houſhold to keep the way of the Lord.* And *Joſhua* undertakes no leſs for the Piety of his Houſhold, *As for me and my Houſe*, ſays he, *we will ſerve the Lord.* 'Tis ſure but reaſonable, that where we our ſelves owe an Homage, we ſhould make all our Dependants acknowledge the ſame. Beſides, it is Juſtice in reſpect of them; for where we entertain a *Servant*, we take the whole Perſon into our Care and Protection, and are falſe to that Undertaking, if we ſuffer his Soul, the moſt precious part of him, to periſh. God who keeps account even of his meaneſt Creatures, will not patiently reſent ſuch a Neglect of thoſe who bear his own Image, and were ranſom'd with as great a Price as their *Maſters* were; for with him there is no *Reſpect of Perſons*.

But

But when *Piety* is planted in a *Family*, it will ſoon wi-
ther if it be not kept in Vigour by *Diſcipline*. To have
Servants ſeemingly devout in the *Oratory*, and yet really
licentious out of it, is but to convert ones *Houſe* into a
Theatre, make a *Play* of *Religion*, and keep a Set of *Actors*
to perſonate and repreſent it.

'Tis neceſſary therefore to enquire how they behave
themſelves when they are off the *Stage*, whether thoſe
Hands which they lift up in *Prayer*, are at other times in-
duſtriouſly apply'd to *work*; or thoſe *Mouths* with which
they bleſs God, are not elſewhere fill'd with Oaths and
Curſes, Scurrilities and Revilings; in a word, whether
the Form of Godlineſs be not deſign'd in Commutation
for Sobriety and Honeſty. Indeed the *Governors* of *Families*
ought to make a ſtrict Inſpection into the Manners of
their *Servants*, and where they find them *Good*, to affix
ſome ſpecial Mark of Favour, by which they may be
encouraged to perſevere, and others invited to begin. But
where they find them *Vicious*, there as eminently to diſ-
countenance, ſeverely to admoniſh them, and uſe all fit
means for their Reclaiming; and when that ſeems hope-
leſs, to diſmiſs them, that they may not infect the reſt.
A little Leven leveneth the whole Lump, and one *ill Servant*
like a periſh'd Tooth, will be apt to corrupt his Fellows.
Wherefore it is the ſame in *Families* that it is in more
publick Communities, where *Severity* to the Ill, is *Mercy*
and *Protection* to the reſt; and were Houſes thus weeded
of all idle and vicious Perſons, they would not be ſo over-
grown, nor degenerate into ſuch rude Wilderneſſes, as
many, nay I fear moſt, great *Families* now are.

But as *Servants* are not to be tolerated in the Neglect of
their Duty, ſo neither are they to be defeated of any of
their Dues. *Maſters* are to give to their *Servants* that
which is juſt and equal; and it is certainly but *juſt* and
equal, that they, who are rational Creatures, ſhould not
be treated with the Rigour or Contempt of Brutes. A
ſufficient and decent Proviſion, both in Sickneſs and in
Health,

Health, is a juſt Debt to them, beſides an exact Perfor-mance of thoſe particular Contracts upon which they were entetain'd. *Laban* had ſo much of natural Juſtice, that he would not take the advantage of *Jacob*'s Relation to him, to make him ſerve him *gratis*: *Becauſe thou art my Brother, ſhouldſt thou therefore ſerve me for nought? Tell me then what ſhall thy Wages be.* But alas! now-a-days where *Servants* have been hired, and expreſly articled with for their *Wages*, 'tis with many no eaſy thing to get them. It is even thought by ſome *Maſters* an Inſolence, a piece of Ill-manners, to demand them: And when they have worn out a *Servant*, they either pay him not at all, or with the Protraction and Regret which they do the Tailors for the old Clothes they have caſt off. There are, I fear, many Inſtances of this, eſpecially among great Perſons; it being a received *Mode* with too many of them, to pay no Debts to thoſe who are too mean to conteſt with them. But however they may ruffle it out with *Men*, it will one Day arraign them before *God*, as moſt injurious Oppreſſors; there being no Crime of that kind more frequently or ſeverely branded in Scripture, than this of the Detention of the Wages of the *Servant* and *Hireling*. Beſides, this Example of Injuſtice, in which the *Servant* is paſſive, is often tranſcrib'd by him in Acts of Fraud and Deceit, and he is apt to think it but an equal Retaliation, to break his *Truſt* where the *Maſter* breaks his *Covenant*; and when he once attempts to be his own Paymaſter, 'tis not to be doubted but he will allow him-ſelf large Uſe for the Forbearance of his *Wages*. For which Reaſon the Courſe is no leſs Unprofitable to the *Maſter*, than Unjuſt and Diſhonourable.

It may not probably be always in the *Wife*'s Power to prevent this, or any of the former Faults in the Menage of the *Family*; for her Authority being but ſubordinate, if the Husband, who is Supreme, ſuſpend her Power, he does, by that vacating her Rule, take off the Duty con-ſequent to it: Wherefore what I have ſaid can be obliga-

tory

tory to none who are ſo impeded; but to thoſe who c
either do it themſelves, or perſuade their *Husbands* to
the Omiſſion will be their *Sin*. All the Profaneneſs a
Diſorder of the *Family* will be charg'd upon their Accou
if it came by their Default.

And this, methinks, is a Conſideration that much mo
tifies one uſual piece of Vanity, I mean that of a mul
tude of *Servants*. We ſhall all of us find burthen enou
of our own Perſonal Miſcarriages, and need not contri
to fetch in more weight from others. 'Tis generally o
ſerv'd in Families, that the bigger they are the worſe th
are. *Vice* gains Boldneſs by Numbers, is hatch'd by t
Warmth of a full Society, and we daily ſee People ve
ture upon thoſe Enormities in Conſort and in a Crow
which they would not dare, did they think they ſto
ſingle. Beſides, the wider the Province is, the more di
ficult it is well to adminiſter it, and in a heap of *Servan*
many Faults will 'ſcape undiſcern'd, eſpecially conſideri
the common Confederacy there is uſually among the
for the eluding of Diſcipline. What the wiſe Man there
fore ſpeaks of not deſiring a Multitude of unprofitab
Children, I think may be very well apply'd to Servant
whoſe Unprofitableneſs uſually increaſes together wi
their Number.

The Art of Governing of Servants is not ſo eaſy a
it is neceſſary, and 'tis very well worth the Ladies In
quiry to inform themſelves how to diſcharge the Offic
of *Miſtreſs* as they ought. She ſhould underſtand to do ever
thing properly, and in Seaſon. To employ her Servant
with ſo much Eaſe and Order as may make their *Labour*
pleaſant, and their Duty deſirable; above all, ſhe muſt be
ſure to command that only which may and ought to be
performed, otherwiſe it will be impoſſible to preſerve in
them that Reſpect which is due to her Perſon. If ſhe be
paſſionate, or too opinionated, ſhe will dangerouſly expoſe
herſelf upon every occaſion, will require Things Im
practicable or Abſurd, and will never be able to get the

Good-

Good-will or Word of thoſe that are about her. If ſhe be humourſome towards them, or too flexible and given lightly to change what ſhe has once bid them do, her Authority will ſoon be at an end; ſhe will for certain make herſelf deſpis'd, and ſhe will deſerve it.

There is no ſmall Prudence requir'd in the *Government* of her *Servants:* She ought thoroughly to know them whom ſhe truſts about her; ſhe ſhould ſtudy to make her ſelf both beloved and eſteemed by all that ſerve her; ſhe ſhould give always exact Orders, that no Miſtake be committed; ſhe ſhould cauſe herſelf to be underſtood even with a Look, or with a Sign, ſo as others who are preſent may not take notice of it. I do not pretend to explain all that Miſtreſſes are to be inſtructed in, for the Government of their *Men* and *Maid Servants*; there will be ſeveral Inſtances particular to the Circumſtances of every Family, which it is impoſſible to bring into general Rules. But theſe Reflexions, and what will occaſionly be added hereafter, will go a good way towards ſetting them right in that part of their Conduct.

To this Government muſt be joined *Houſe-keeping:* Moſt part of the Women of Quality neglect it as a mean Employment, fit only for Peaſants or Farmers Wives, or at beſt for an *Houſekeeper*, or ſome *Woman* of *Buſineſs*; eſpecially the Women bred up in Softneſs, Abundance, and Lazineſs, are unconcern'd at, and diſdainful of, all that falls under that Name; they put no great difference between a Country Working Life, and that of the wild *Indians* in *America*. If you ſpeak to them of the Price of Corn, of the Tilling of Lands, of the different Natures of Eſtates, of the raiſing of Rents, of the other Rights of Lordſhip, of the beſt manner of managing Farms, or of ſettling *Receivers*, they believe you intend to reduce them to *Employments* quite unworthy of them.

Yet it is only thro' meer Ignorance, that this Art of *Houſe-keeping* and governing of Families is deſpis'd: The old *Greks* and *Romans*, who were ſo skilful and refin'd in

other things, did yet inſtruct themſelves in this with great Care. The greateſt Men among them made, on their own Experiences in this Art, Books which are extant to this Day; in which they have not omitted to handle every Particular of *Agriculture*. It is known how their Conquerors diſdain'd not to Till the Ground, and even to return to the Plough, after their *Triumphs*. This is ſo different from our Manners at this Day, that it would not be believ'd, were there in *Hiſtory* but any Pretence to doubt it; yet, is it not more natural for People to endeavour to cultivate, than to enlarge their Country? To what ſerves *Victory*, unleſs to reap the Fruits of Peace?

After all, Solidity of Underſtanding conſiſts in endeavouring to be exactly inſtructed about the Manner with which thoſe things are done, that are the Foundations of Humane Life. All the greateſt Affairs turn upon this, the Strength and Felicity of a State conſiſts not in having a great many Provinces if badly cultivated, but in drawing from the Land which is poſſeſs'd all that may be needful towards the eaſy Maintenance of a numerous People.

There is neceſſary, doubtleſs, a Genius much more elevated, and more extended, to be well inſtructed in all the Arts which have reſpect to Houſe-keeping, and to be in a condition of ordering a whole Family, which is a little *Republick*, as it ought, than to be able to *Sing* or *Dance* to Admiration, or to play at *Cards* ever ſo well, or to Diſcourſe ever ſo ſmartly on the Faſhions, or the Times, or to be miſtreſs of all the little Graces of Converſation. 'Tis a very contemptible ſort of Temper, to aim at nothing beyond ſpeaking well. There are frequently ſeen *Women* who are notable Speakers, whoſe Converſation is even full of ſolid Maxims, and who only for want of having apply'd themſelves betimes to what's ſerious, have nothing but what is frivolous in their Behaviour. They can ſpeak admirably, but are vaſtly ſhort when they proceed to act. This is a Fault which muſt carefully be endeavour'd to be prevented, by uſing them betimes to Buſineſs, and gently inſtructing them

them how and when they are to act upon every Occaſion that is preſented.

But heed muſt be taken too of the oppoſite Fault; *Women* run a risk of being extreme in every thing; 'tis good to accuſtom them from their very *Childhood*, to have ſomething under their Government and Managery, to keep Accompts, to ſee the manner of the Market, as to every thing that is bought, and to underſtand how every thing belonging to a *Family* ſhould be made fit for uſe. But then you muſt alſo have a care that this encumber not their Minds too much, and that *Houſe-keeping* in them turn not to *Avarice*. Shew them particularly therefore all the Ridiculouſneſs and Abſurdities of this Paſſion. Bid them beware of a Vice which gains but little, and diſhonours a great deal; tell them, a reaſonable Perſon ought not to ſeek any thing in a frugal and laborious Life, but only to avoid the Scandal and Injuſtice of a Prodigal and Ruinous One; convince them that needleſs Expences are not to be retrench'd, but with deſign to put them in a Condition of performing more liberally thoſe which either Decency, Friendſhip, or Charity may require: Tell them further, 'tis alſo great Gain to know how to loſe when it is fit, and that it is good Order, not ſordid Sparing, which brings in the great Profits; fail not to repreſent to them the groſs Miſtakes of ſuch Women who are intent upon ſaving an Inch of Candle, while they yet ſuffer themſelves to be cheated by a *Steward* in the main of their Eſtate.

Good *Houſewifry* and *Neatneſs* are by no means to be ſeparated. In breeding up Ladies, thoſe that have the Care of it muſt watch that they be Neat and Exact in every thing about them: They muſt accuſtom them not to ſuffer any thing naſty or miſplac'd, but that they mark ſtrictly the leaſt Diſorder in an Houſe. They ſhould alſo be made to obſerve, that nothing contributes more to Houſewifry and Neatneſs, than to keep conſtantly every thing in its proper Place: This Rule appears as nothing, yet it

goes very far, if exactly kept. If you have need of any thing, you loſe not a Minute's time in ſeeking it. There is no Trouble, or Diſpute, or Confuſion, when you want it, you preſently lay your Hand upon it; and when you have done with it, you immediately put it again in its Place. Good Order is certainly one of the greateſt Parts of *Neatneſs*; nothing more pleaſes the Eyes, than to ſee an exact Diſpoſition. Beſides, the Place which is given to each thing, being that which moſt agrees to it, not only for Handſomeneſs and Pleaſure of the Eyes, but alſo for its Preſervation; it is ſeldomer us'd than it would be otherwiſe, is not ſo ordinarily ſpoil'd by any Accident, and is more neatly kept. To theſe Advantages add that alſo of taking, by this Habit, from Servants, Occaſions of Idleneſs and Confuſion, which are ſo pernicious to themſelves as well as to the Goods: And it is ſure more than a little thing, thus both to render their Service quick and eaſy, and to take away from our ſelves the Temptation of growing frequently impatient at thoſe *Lets* which come from things ſo miſplaced as to be hardly found.

But at the ſame time let them be ſure to avoid the Exceſs of *Finery* and *Neatneſs*; Neatneſs, when it is moderated, is a Virtue, but when one follows in it too much ones own Humour, it is turn'd into Littleneſs of Spirit. A juſt Underſtanding always rejects exceſſive *Delicacy*; it treats little Matters as little, and is not at all hurt with them: Laugh therefore before *Children* at the little Baubles and Fooleries which ſo much bewitch ſome *Ladies*, and inſenſibly cauſe them ſo many uſeleſs Expences: Accuſtom them to plain and eaſily practicable Neatneſs, ſhew them the beſt way of making and doing Things, but ſhew them rather how to make ſhift without them. Tell them 'tis a Sign of a mean and low Genius, to be uneaſy for a Pottage not well-ſeaſon'd, for a Gown not ſo nicely plaited as it ſhould, for a Furbelo, for an Hood, or for a Chair not of the exacteſt Faſhion.

'Tis

'Tis doubtleſs the Token of a much better Temper, to be voluntarily and ſtudiouſly groſs, than to be delicate about Matters of ſo ſmall Importance. This Evil *Delicacy*, if not repreſt in *Women* who have *Wit*, is ſtill more dangerous in Company than all the reſt; almoſt all Perſons will be to them inſipid or troubleſome; the leaſt defect of Politeneſs appears to them a Monſter; they are always ſcornful and nauſeating. You muſt make them therefore underſtand betimes, that there is nothing ſo injudicious or abſurd, as to judge Superficially of a Perſon by his external Manners, inſtead of thoroughly examining his Soul, his Notions of Things, and his uſeful Qualifications. Make them ſee by ſeveral Inſtances, that a Countryman of a groſs, or, if you will have it, of a ridiculous Air, with his unſeaſonable and coarſe Compliments, if he has but a good honeſt Heart, and a regular Underſtanding, is more to be eſteem'd than a Courtier, who under the moſt accompliſh'd Politeneſs, hides an ungrateful, unjuſt, and treacherous Heart, which is capable of all manner of Diſſimulations and Baſeneſſes: And that a plain Country Dame, that is without Guilt, how uncourtly ſoever, is more to be valu'd a thouſand times, than the moſt nice Lady at Court, under whoſe Lips is the Poiſon of Deceit and Flattery; add, that there is always Weakneſs in the Perſons, who have a great Propenſion to Diſlike and Squeamiſhneſs.

I have already made ſome mention of what the Apoſtle tells us that *Maſters* owe their *Servants*, which Debt of theirs is ſo little regarded, that it is fit to preſs the Diſcharge of it a little more home. He bids *Maſters give unto their Servants that which is juſt and equal, knowing that they alſo have a Maſter in Heaven.* They are bidden here to give them that which is theirs by Contract and Agreement, that which is due in Law as being bargain'd for, upon ſuch and ſuch Terms: They are alſo here bidden to deal fairly, honeſtly, and kindly with them, to give them what is their due, in Reaſon and Conſcience, tho' they have

not formally contracted with them; to uſe them as well as other People, Merciful and Juſt, are ſuppoſed to uſe theirs, and as well as may be ſuppoſed the Servants would have agreed for had they ſuſpected otherwiſe. In a word, to look upon themſelves as much oblig'd in Conſcience and Reaſon, as they would be by Bond and ſolemn Contract.

'Tis plain, there may be a great deal of difference between *Juſtice* and *Equity*, if Men ſo pleaſe; while they make their Contracts and Agreements by the Meaſure of *Juſtice*, and let *Reaſon* and *Conſcience* be the Rule of determining what is equal. In this difference we may well conſider the Duty of *Maſters* as ſomewhat different, in being *juſt* and being *equal*.

They are commanded to be *Juſt*, to give their Servants what they have contracted for, whether it be Inſtruction, Wages, Maintenance, or Clothing; whatever is agreed for is in Juſtice due; and therefore whatever Information or Inſtruction is requiſite to qualify a *Servant* for the Calling and Profeſſion he pretends to, is to be given him as his Due, and cannot be juſtly withholden from him. 'Tis the End which *Servants* of that Sort propoſe and aim at, and the very reaſon of putting themſelves in a State of *Servitude*; it is that for which eſpecially they contract, for which they give their Money, Time, and Labour; wherefore it is a piece of great Injuſtice, to conceal the Skill that properly belongs to them, and is to make them Maſters of their *Calling*. They cannot anſwer to their Contract, without their letting their Servants into the full Knowledge of their Buſineſs, according to the Meaſure of their Underſtanding and Capacity. It is as much their Due as their daily Food, and detain'd with equal if not greater Injury.

A *Maſter* then is both Faithleſs and Unjuſt, that either thro' Deſign, Envy, or Careleſſneſs, ſuffers his *Servant* to continue Ignorant and Unskilful in the way of his Profeſſion, which he agreed and covenanted to make him underſtand;

ſtand: He breaks his Covenant, and anſwers not his Truſt, by keeping back the Skill that is neceſſary to make his *Servant* what he aims at. The *Servant* is all the while deceived, and loſes the only thing he bargain'd for, expected, and deſir'd, and for which he pledged his Faith and Service. This is one way of refuſing to give to *Servants* that *which is Juſt*, and that a very great and miſchievous one.

Another is, of denying them their *Wages*, the withholding back the Price and Reward of their Service, that which they bargain'd and agreed for, which is as much the *Servant's* due, as any thing the *Maſter* has is his own. He has already paid for it, and to defraud him of it, is to rob him of juſt as much. 'Tis indeed in the Maſter's keeping, but it is no more his than any Stranger's. The *Maſter* ſold it for ſo much Time and Labour as the *Servant* and he agreed for, which being paid for by the *Servant*'s Work, it is then his own. A *Maſter* may as well agree for Goods with any Cuſtomer, and receive the Price of them beforehand, and after that detain the Goods alſo, as take the Servant's Time and Labour firſt, and then deny him his Appointed *Wages*. There is nothing plainer and better underſtood than the Reaſonableneſs and Juſtice of ſtanding to Agreements, ſuch eſpecially as were deliberately made, and which have been performed without Fraud on the one part; yet there is reaſon to think this part of Juſtice is very ill practis'd by many *Maſters* to their *Servants*, as if they did not owe the ſame to them as to their Betters. Some ſuch idle Fancy muſt poſſeſs them, that Superiors are not equally obliged by contracting with Inferiors, as they are with Equals: That which may make one eaſily conjecture thus, is, that the higher we go, the better Quality and Faſhion People are of, the more they are obſerv'd to offend againſt this Part of *Juſtice*, and the leſs Regard they have to the Diſcharge of what is due by *Contract* to their Servants. For this Reaſon, that which ſhould be to their Honour and Advantage, the ſerving great People, turns to

their great Loſs and Miſchief; they are thereby only more Injur'd and Oppreſs'd. For this additional Guilt, the Honour and great Quality of *Maſters* add to *Injuſtice*, that they make it alſo Oppreſſion; 'tis *Injuſtice* to deny what is the *Servants* due, but when the *Servants* cannot by the legal common Courſes obtain that Due, thro' the great Power and Titles of their Maſters, then are they alſo oppreſs'd as well as wrong'd. It were ſome ſhame to ſay, that either Law or Cuſtom ſhould encourage or ſhould juſtify Oppreſſion, for *Juſtice* is to ſit the higheſt in the World.

It might contribute to the doing this ſort of *Juſtice*, to conſider, that they who are the backwardeſt to do it, are commonly the worſt ſerved; they are often met with, tho' in a very faulty manner. For while the *Servants* live with them, they commonly live upon them; they find out ways to pay themſelves with Intereſt, but it is by *Frauds* and *Villanies*, by allowing great Rates to ſuch as deal with them, by being ill Husbands for them, by going Shares with thoſe that gain from them, and by a world of little Courſes that are falſe and wicked. One Injuſtice begets another; and tho' an unjuſt *Maſter* will not excuſe a falſe and wicked *Servant*, yet he oft occaſions it, by ſhewing him the way, and putting him upon ſome kind of Neceſſity of living by ſuch Shifts. Wherefore the ſureſt way of being well ſerv'd, is to be very juſt, to ſtand exactly to Agreements, and to give them their own. This will make them diligent and faithful, and give them no Temptation to be otherwiſe; whereas when that which of right belongs to them is deny'd them, they firſt imagine they may do themſelves Juſtice, and then by degrees they give themſelves great Reparations: Thus by being ill us'd they become wicked. Againſt this we have frequent Warnings in Scripture, *Thou ſhalt not oppreſs an hired Servant that is poor and needy, whether he be of thy Brethren, or of the Strangers that are in thy Land within thy Gates. At his Day thou ſhalt give him his Hire; neither ſhall the Sun go down*

down upon it, for he is poor and ſetteth his Heart upon it, leſt he cry againſt thee to the Lord, and it be Sin unto thee. The Hardſhip is indeed the greater in detaining the Wages of poor Men, who daily ſubſiſt by their Labours; but the Injuſtice is the ſame, whether you bargain by the Day or Year, in detaining their Hire from them. *Wo unto him that buildeth his Houſe by Unrighteouſneſs, and his Chambers by Wrong, that uſeth his Neighbour's Service without Wages, and giveth him not for his Work.* Undoubtedly this Woe belongs to all that defraud their *Servants* of their Wages, for they are *Neighbours* in the Scripture Senſe of that Word, and they receive the Profit and Advantage of their Work and Service, and therefore ought to pay for the ſame. *Behold,* ſays St. *James, the hire of the Labourers, who have reaped down your Fields, which is of you kept back by Fraud, crieth, and their Cries have entered into the Ears of the Lord of Sabaoth.* The keeping back the Hire of *all other* Labourers, as well as *Reapers*, will cry unto the Lord, and enter into his Ears; the Cruelty and Injuſtice is all alike, and the Offence the ſame; wherefore they who make Conſcience of paying the *Day-Labourers*, ſhould alſo know they are obliged to deal as juſtly by their *menial Servants*, who alſo labour for them Day by Day. It is the ſame caſe with Food and Raiment, with any Profit or Convenience that the *Servant* has contracted for. It is in Juſtice due to him, and muſt not be withholden from him; when he has earn'd it, it is his, and his Inability of recovering it by Right or Law, makes it not leſs due, than if he were actually poſſeſſed of it. The Injuſtice of detaining from Inferiors weak and helpleſs, is rais'd and aggravated by that Conſideration, becauſe there is Inſolence and Unmercifulneſs join'd with it. When they have nothing to oppoſe or anſwer to the Right and Juſtice of the Servants and Inferiors Claim, they have recourſe to Power and Might; they are Richer, Greater, and have more Friends and Intereſt, by whoſe help they trample over Juſtice. Nothing can betray a worſe Mind than this, to oppreſs the

weak and helpleſs, either becauſe they are ignorant of the Means of recovering their Dues, or unable to go through the Trouble, or bear the Charge of doing it. This is to take the Advantage of Mens Weakneſs, which ought much rather to provoke their Pity and Compaſſion, and make them Friends and Patrons.

But Maſters are not only to deal *juſtly* by their *Servants*, they muſt alſo deal *equally* by them, they muſt be *kind* as well as *honeſt* to them, they muſt give them what is their due in Reaſon and Conſcience, tho' they have not formally contracted for it. A Man may be as unjuſt in detaining that which the *Law* would not compel him to deliver, as that which it would force from him, and give to the Owner. 'Tis the Reaſon and Benefit of the *Contract* that make it at firſt binding, and obliges the Conſcience to make it good, before the Penalty of Laws come to be conſider'd. If one Man borrows Money of another, he knows he is oblig'd in Conſcience to repay him, tho' he is not under formal Bonds to do it; the Benefit he receives he knows is Natural and Conditional, and requires the being anſwer'd in the like kind, which he on his Part promiſes, and the other expects; the Bond that afterwards ſucceeds, is to conſtrain him to do that Juſtice which his own Conſcience told him he muſt do without Conſtraint; it is therefore Evident, that where the Reaſon and Benefit of a *Contract* appear, there the Conſcience is equally oblig'd to ſtand to it, and make it good, as if it were never ſo formally made in Words and ty'd by Penalties; for though all *Contracts* naturally ſuppoſe mutual Promiſes and Engagements, yet the Bottom and Foundation of thoſe Promiſes, is the Senſe of ſome *Benefit* receiv'd, or the Hope and Preſumption of ſome *to be* receiv'd; wherefore that is the Obligation at the Bottom; thus there is a preſum'd Contract wherever the Beneficial Effects of one appear, tho' there be no formal one actually made; if then a *Maſter* receive the Advantage of his *Servant's* Time and Labour, he is oblig'd in Conſcience to make him a ſufficient Recompenſe, tho' there

there were no Bargain formally made between them; this the Conſcience ſays is *equal*, becauſe the Reaſon and Benefits of a *Contract* viſibly appear. This Rule is not only applicable to *Maſters* with regard to their *Servants*, but indeed to all Mankind with reſpect to one another. The Mind may be in Chains and Fetters, where the Body is not; the Conſcience often is oblig'd, where the Forms of *Juſtice* can take no hold of a Man; on which Account there are more Priſoners than we ſee or think of; many that walk at Liberty, and ſeem to be as free as the Air they breathe in, that yet know within themſelves, that they are truly *Priſoners* and due to *Juſtice*, tho' they elude it by ſome ſlight of Falſhood; they know they are oblig'd in Reaſon, Juſtice, and good Conſcience to diſcharge a great many Debts, which yet no Evidence, no Judge or Jury can extort from them. Their Credit, may be, was ſo great, that they gave no Bond; their reputed Honeſty was ſuch, that Men were glad to deal with them upon their own Terms; or elſe they mortgag'd doubly, gave falſe Security, or ſo contriv'd their Obligations, that they ſhould be Inſignificant when try'd. The *Juſtice* of the *Law* purſues with Hatred and Abhorrence all theſe wicked Proceedings, but the Subtlety of knaviſh and deſigning People is too much for them, they triumph in her Weakneſs and their own Skill, and in Contempt of her walk in great Liberty; but 'tis the Liberty of *Body* only, for the *Mind* is all that while in Bonds, and knows its Obligations, knows what is truly *juſt* and *equal* with reſpect to Reaſon and Conſcience, however it eſcapes the Cognizance or Penalties of Laws.

But by *equal* is alſo to be underſtood ſuch Uſage and Treatment, as is fair, good-natur'd and humane; to make their Lives as eaſy as we can, conſiſtently with the Performance of their Duty and our Buſineſs; and therefore not to purſue them with perpetual Contumely and Reproach, nor uſe them as we do our Beaſts of Burden; it is one of the worſt ways in the World of ſhewing our Superiority, by

by giving ill Language, and Words that become no Body to receive. The Condition of *Servitude* is of it ſelf grievous enough, without the additional Evil of being on all Occaſions treated with Contempt and Scorn; if the Truth were known, the *Service* is not the better perform'd for ſuch perpetual Chidings and Upbraidings, eſpecially in ſo unſeemly a Manner. The nature of our Country is not ſo vile and diſingenuous, as always to want ſuch galling Spurs and ſharp Excitements, to the Performance of the *Servants* Duties. Good Words at leaſt ſhould be the firſt Experiment that all Superiors ſhould make, and be as long continu'd as they can, they are ſo handſome and becoming reaſonable and religious People; and to be ſure thoſe *Servants* that perform their Duty, do it better with good Words, and live more Comfortably; and without doubt thoſe Means are fitteſt to be us'd, that beſt attain their End, with the Eaſe and Pleaſure of both *Parties*.

To this Comfort of *good Words* muſt be alſo added, *good Uſage*; *Maſters* muſt not be over rigorous in their Puniſhments, when Servants are faulty, but ſhould inflict them with Deliberation, good Intention, and Compaſſion. Anger produces often ſad Effects, even where it prompts the *Parents* to correct their *Children*, and therefore muſt be carefully attended to, where that Affection is not preſent to reſtrain them from exceeding the Bounds of Moderation. This is alſo to give them what is *equal*; the *Maſters* owe their *Servants* Admonition and Reproof, when they are found faulty, and Puniſhments proportioned to their Guilt. To this Moderation *Maſters* are alſo to have Regard in their Commands and Impoſitions, they muſt not oppreſs them with immoderate Tasks and Labour, but are to have a merciful Reſpect to the Capacity, Ability, and Strength of *Servants*. It was one Occaſion of the Inſtitution of the *Sabbath* to the *Jews*, that Servants might be reliev'd, and not conſume a miſerable Life, in conſtant and continual Labours.

It

It is true, that the *Servant's* Time and Labour are the *Maſter's*, and he is to give them to no ones Uſe beſides, but yet they are to be exacted with Equity and Reaſon; Men muſt not wear out the Heart, nor make all the waſte they can of Lands truly let out to them, though it be not expreſly covenanted againſt; becauſe it is preſum'd in Reaſon and good Senſe, that others are to ſucceed in the Poſſeſſion of theſe Lands. A Servant is not to be ſo conſum'd with Toil, as to be made unfit for other or for farther *Services*; he is not preſum'd to conſent to ſuch a Bargain, tho' all his Time and Labour ſtill belong to his *Maſter*. They are therefore very much to blame that have no Conſideration of their Servants, that never think they do enough, but are conſtantly charging them with new Tasks, without any Reſt or Intermiſſion. This is not dealing *equally* with them.

But farther, under this Head may well be comprehended all other Care, that is fit to be taken of them both in their Health and Sickneſs, the giving them good Advice, and ſetting them a good Example, affording them Opportunities of ſerving *God* both at home and abroad, the inſtructing them according to their Leiſure and Abilities in the common Rules of Honeſty and Juſtice, Truth and Faithfulneſs, exciting them to Diligence and Induſtry, and encouraging them therein, and in a Word to make them Virtuous and Religious, that they may be as uſeful in the World as they can; and to ſee, in caſe of Sickneſs, that they want not what is fitting for their Condition: Theſe are Courſes that are likely to make good *Servants*, to encourage ſuch as are ſo, and to oblige them to ſerve their Maſters with the greateſt Care and Affection poſſible, there being none of ſo low and abject a Spirit, but who will ſtrive to make amends for kind good-natur'd Uſage.

We are next to conſider the Reaſon given by the Apoſtle why *Maſters* ſhould be *juſt* and *equal* to their *Servants*, which is becauſe they *know that they have alſo a Maſter in*

Heaven. To make which Words a binding Reaſon to *Maſters*, they are to contain, either a Promiſe of Encouragement to ſuch as give their *Servants* that which is *juſt and equal*, or Threatning to ſuch as ſhall neglect the doing it; and conſidering who this *Maſter* is, the Lord *Chriſt*, he that ſhall judge the Quick and the Dead, with whom there is no reſpect of Perſons, who is to Puniſh and Reward, conſidering this, 'tis certain, that the Words intend them both, an Encouragement to thoſe that ſhall comply with the Command, and Threatning to ſuch as ſhall neglect it. As they contain an Encouragement, they may be underſtood thus, *Maſters give to your Servants that which is juſt, knowing that ye have alſo a Maſter in Heaven*; one from whom you expect the juſt Performance of all thoſe great and precious Promiſes, which of his Grace and Goodneſs he has at any Time made you; and one from whom you look for all the Mercies and Benefits, both Temporal and Spiritual, that are either fit for him to give or for you to receive; and one who has promis'd to be a bounteous *Maſter* to all his faithful and obedient *Servants*, to ſhew Mercy to ſuch as ſhew Mercy to others. He took upon himſelf the Form of a *Servant*, and liv'd a mean humble Life, depending, for ought that appears, upon the Charity and Friendſhip of good People for his Subſiſtence, and on the Entertainments his Doctrine gain'd him; and therefore has exempted that, and every other poor and mean Condition, from Contumely and Reproach among *Chriſtians*, and made them rather for his ſake Objects of great Pity and Compaſſion; *Behold*, ſays our Saviour, *I am among you as he that ſerveth*; not only to give his Diſciples an Example of Humility and Condeſcenſion, now and then on juſt Occaſions, below their outward State and Quality, when it is to be ſerviceable to one another, but to ſanctify all Conditions of Life, and to ſhew the World that God looks not with Mens Eyes, that he regards not Birth and Fortune, Quality and Title, but that the meaneſt People in the World are acceptable with him, if they obey his Laws, and do his Will; that it is

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Goodneſs, Virtue, and Religion, which recommend to his Favour, and nothing elſe; which the Poor and *Servants* of this World are full as capable of, as the Rich and Mighty, and moſt honourable *Maſters*; and as he has made them Partakers of the ſame Grace here, and capable of the ſame Glory hereafter, ſo he commands them to be treated here with all the Mercy and Humanity, that their Condition is capable of receiving; upon this Principle no doubt, that all the World ſhould be as happy as they can; and this is that which every ſingle Perſon in the World ſhould govern himſelf by, to make each ſingle Creature as eaſy and as happy as he can in the Condition he is in; not to moleſt, afflict, or injure any one, but to all *Juſtice*, and to ſhew all *Mercy* we are able, conſiſtent with our own Benefit, and that of thoſe to whom we are more immediately related. Our *Maſter that is in Heaven* has by his Laws conſulted better the Eaſe and Benefit of all inferior Relations of Men, than either *Jewiſh*, *Greek*, or *Roman* Lawgivers have ever done. Their Condition is much more happy under *Chriſtianity*, than any other Diſpenſation.

The State of *Subjects* under their *Princes*, the Subjection of *Wives* to their *Husbands*, of *Servants* to their *Maſters*, is abundantly more eaſy by the Rules and Principles of that Religion, than to any People elſe. *Chriſtianity* has provided better for their Eaſe and Comfort, if thoſe that are concern'd will follow its Directions. *Chriſtianity* does not barely leave theſe Things to the Civil Laws and Cuſtoms of the Country, but it gives new Orders in their Favour; where Laws and Cuſtoms are unrighteous, cruel and unreaſonable againſt them, it mitigates them, and commands its Proſelytes to change them for good-natur'd, juſt and reaſonable ones; in a word, *Chriſtianity* is the beſt Religion that ever was for the good of Mankind. It beſt ſecures the Rights and Honours, Privileges and Advantages of all Superiors, and beſt conſults the Eaſe and Happineſs of all Inferiors, by the moſt ſtrict and indiſpenſable Obligations it lays on all Men to be juſt and merciful, and to diſcharge

their

their ſeveral Duties to each other, with the utmoſt Care and Faithfulneſs that can be; and this it does beyond all other Diſpenſations, by Promiſes of Grace and Favour here, and mighty Recompenſes in the World to come, of which our Lord and Maſter is to be Judge and ſole Diſpenſer.

This End it alſo aims at and purſues, by the Threatnings of the greateſt Puniſhments to ſuch as ſhall neglect their ſeveral Duties. Do what becomes you to your *Servants*, give them that which is *juſt and equal*, remembring alſo that ye have a Maſter in Heaven, that commands you ſo to do, and who will alſo one Day take Account how ye have done it. With this your Maſter there is no reſpect of Perſons, the Bond and Free are all alike to him; the meaneſt *Servant* is as dear to him, as the moſt honourable *Maſter*; all ſhall be judged alike, and moſt impartially; the falſe and diſobedient *Servant* ſhall be puniſh'd, and ſo ſhall all unjuſt and cruel *Maſters*.

As this Deſign was form'd to lead People to *Piety*, more than to inſtruct them how to be *Polite*; ſo it has been all along executed with a principal View towards its End: However, in forming the Mind, the Conduct of Ladies, with reſpect to things relating entirely to this World, is not to be omitted; Direction and Wiſdom in the Management of civil Affairs, having great Uſe in the Conduct alſo of Spiritual, I ſhall have regard to them in their Turns, and apply my ſelf in the following Pages, particularly to *Ladies* as *Miſtreſſes* of Families.

They ſhould always remember that there are Degrees of Care, to recommend themſelves to the World, in the ſeveral Parts of their Lives. In many things, tho' the doing them well may raiſe their *Credit* and *Eſteem*, yet the Omiſſion of them would draw no immediate Reproach upon them; in others where their Duty more particularly calls them, the *Neglect* of them is among thoſe Faults which are not forgiven, and will bring them under a *Cenſure*, which will be much a heavier thing than the Trouble they would avoid. Of this kind is the *Government* of their

their *Houſe*, *Family*, and *Children*, which, ſince it is the Province allotted to their *Sex*, and that the diſcharging it well, will for that Reaſon be expected from them, if they either deſert it out of *Lazineſs*, or manage it ill for want of *Skill*, inſtead of *Helps*, they will be *Incumbrances* to the *Family* where they are placed.

They muſt be told, that no Reſpect is laſting, but that which is produced by our being in ſome Degree uſeful to thoſe that pay it; where that fails, the Homage and the Reverence go along with it, and fly to others, where ſomething may be expected in Exchange for them. Upon this Principle the Reſpects even of the *Children* and the *Servants*, will not ſtay with one that does not think them worth her Care. The old *Houſe-keeper* ſhall make a better Figure in the *Family*, than the *Lady* with all her fine Clothes, if ſhe wilfully relinquiſhes her Title to the Government; take heed therefore of carrying your good Breeding to ſuch a height, as to be good for nothing, and to be proud of it. Some think it has a great *Air* to be above troubling their Thoughts with ſuch ordinary Things as their Houſe and Family. Others dare not admit Cares, for fear they ſhould haſten *Wrinkles*. Miſtaken *Pride* makes ſome think they muſt keep themſelves up, and not deſcend to theſe Duties, which do not ſeem enough refin'd for great Ladies to be employ'd in; forgetting all this while that it is more than the greateſt *Princes* can do, at once to preſerve, reſpect, and to neglect their Buſineſs. No *Age* ever erected *Altars* to *Inſignificant Gods*, they had all ſome Quality apply'd to them, to draw Worſhip from Mankind. This makes it the more unreaſonable for a Lady to expect to be conſider'd, and at the ſame time reſolve not to deſerve it. *Good Looks* alone will not do, they are not ſuch a laſting *Tenure* as to be rely'd upon; and if they ſhould ſtay longer than they uſually do, it will by no means be ſafe to depend upon them; for when Time has abated the Violence of the firſt liking, and that the *Napp* is a little worn off, tho' ſtill a good Degree of Kindneſs may remain, *Men* recover their

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Sight which before might be dazled, and allow'd themſelves to object as well as to admire.

In ſuch a Caſe, when an *Husband* ſees an empty airy thing ſail up and down the Houſe to no kind of purpoſe, and look as if ſhe came thither only to make a *Viſit*; when he finds, that after her *Emptineſs* has been extreme buſy about ſome very ſenſeleſs thing, ſhe eats her *Breakfaſt* half an Hour before *Dinner*, to be at greater Liberty to afflict the Company with her Diſcourſe; then calls for her Coach that ſhe may trouble her Acquaintance, who are already cloy'd with her, and having ſome *proper Dialogues* ready to diſplay her *fooliſh Eloquence* at the Top of the Stairs, ſhe ſets out like a Ship out of the Harbour, laden with Trifles, and comes back freighted with Things of the ſame Inſignificancy: At her Return ſhe repeats to her faithful *Woman* the Triumphs of the Day's Impertinence; then wrapt up in Flattery and clean Linen, goes to Bed ſo ſatisfy'd, that it throws her into pleaſant Dreams of her own Felicity. Such a one is ſeldom ſerious but with her *Taylor*: Her *Children* and Family may now and then have a random Thought, but ſhe never takes Aim but at ſomething very Impertinent. I ſay, when a *Husband*, whoſe Province is without *Doors*, and to whom the Oeconomy of the Houſe would be in ſome Degree indecent, finds no *Order* nor *Quiet* in his *Family*, meets with *Complaints* of all kinds, ſpringing from this Root, the miſtaken *Lady*, who thinks to make amends for all this by having a well-choſen *Petticoat*, will at laſt be convinc'd of her *Error*, and with Grief be forc'd to undergo the Penalties that belong to thoſe that are wilfully *Inſignificant*. When this ſcurvy Hour comes upon her, ſhe firſt grows *Angry*; then when the Time of it is paſt, would perhaps grow *Wiſer*, not remembring that we can no more have *Wiſdom* than *Grace*, whenever we think fit to call for it; there are Times and Periods fix'd for both, and when they are too long neglected, the Puniſhment is that they are not attainable, and nothing remaining but an uſeleſs Grief for the *Folly* of having thrown them out of our Power.

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You are to think what a mean Figure a *Woman* makes when ſhe is degraded by her own Fault; whereas there is nothing in thoſe *Duties* which are expected from her, that can be a leſſening to her, except her want of *Conduct* makes it ſo; ſhe may love her *Children* without living in the *Nurſery*, and may have a competent and diſcreet Care of them, without letting it break out upon the Company, or expoſing her ſelf by turning her Diſcourſe that way, which is a kind of laying *Children* to the *Pariſh*, and it can hardly be ſo done, but that thoſe who hear it will think they are overcharg'd with them. A Woman's *Tenderneſs* to her *Children* is one of the leaſt deceitful Evidences of her Virtue; but yet the way of expreſſing it muſt be ſubject to the Rules of *good Breeding*; and though a *Woman* of *Quality* ought not to be leſs kind to them, than Mothers of the meaneſt Rank are to theirs, yet ſhe may diſtinguiſh her ſelf in the *Manner*, and avoid the coarſe Method, which in Women of a lower Size might be more excuſable. But ſo much has already been ſaid of the Duty incumbent on Mothers to educate their Children well, that 'twill be needleſs to enlarge upon it here; I ſhall therefore proceed to conſider what *Ladies*, as well as other *Miſtreſſes*, owe to their *Servants*. What Obligation they lie under to pay them ſtrictly what is their Due, has been ſhewn already, but they muſt never forget that 'tis a great Miſtake to think, becauſe they receive *Wages*, they are therefore ſo much Inferior to them, that it is below their Care to know how to manage them; it would be a good Reaſon for a *Maſter Workman* to deſpiſe the *Wheels* of his *Engines*, becauſe they are made of *Wood:* Theſe, Ladies, are the *Wheels* of your *Family*, and let your Directions be never ſo faultleſs, yet if theſe *Engines* ſtop or move wrong, the whole Order of your Houſe is either at a ſtand or diſcompos'd; beſides, the *Inequality* which is between you, muſt not make you forget, that *Nature* makes no ſuch Diſtinction, but that *Servants* may be lookt upon as *humble Friends*, and that *Returns* of *Kindneſs* and *good Uſage* are as much due to ſuch

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of them as deſerve it, as their *Service* is due to you when you require it. *A fooliſh Haughtineſs* in the Stile of *ſpeaking*, or in the manner of *commanding* them, is in it ſelf very Indecent, and produces ill Conſequences, for it begets an *Averſion* in them, of which the leaſt ill Effect to be expected is, that they will be *ſlow* and *careleſs* in all that is enjoin'd them, and you will find it true by your Experience, that you will be ſo much the more *obey'd* as you are leſs *Imperious*. Be not too *haſty* in giving your Orders, nor too *angry* when they are not *obſerved* in every Point of them, much leſs ought you to be loud and too much diſturb'd. An Evenneſs in diſtinguiſhing when they do well or ill, is that which will make your *Family* move by a *Rule* and without Noiſe, and will the better ſet out your Skill in conducting it with Eaſe and Silence, that it may be like a well diſciplin'd Army, which knows how to anticipate the Orders that are fit to be given them. *Ladies* are never to forget the Duty of the *preſent Hour* to do another Thing, which, tho' it may be better in it ſelf, is not to be unſeaſonably preferr'd. Let them allot well choſen Hours for the Inſpection of their *Family*, which may be ſo diſtinguiſhed from the reſt of their Time, that the neceſſary Cares may come in their proper Place, without any Influence upon their good Humour or Interruption to other things; by theſe Methods they will put themſelves in Poſſeſſion of being valu'd by their *Servants*, and their *Obedience* will naturally follow.

I muſt not forget one of the greateſt *Articles* belonging to a *Family*, which is the *Expence*; it muſt not be ſuch as, by failing either in the Time or Meaſure of it, may rather draw *Cenſure* than gain *Applauſe*. If it were well examin'd, there is more Money given to be laugh'd at, than for any one thing in the World, though the Purchaſers do not think ſo. A well ſtated *Rule* is like the *Line*; when that is once paſt, we are under another *Pole*; ſo the firſt ſtraying from a Rule, is a ſtep towards making that which was before a Virtue, to change its Nature, and ſo grow either

either into a *Vice*, or at leaſt an *Impertinence*. The Art of laying out Money wiſely is not attain'd to, without a great deal of Thought, and it is yet more difficult in the Caſe of a *Wife*, who is accountable to her *Husband* for her Miſtakes in it; it is not only his *Money*, his *Credit* too is at Stake, if what lies under the *Wife*'s Care is manag'd either with indecent *Thrift* or too looſe *Profuſion*; the *Miſtreſs* of the *Family* therefore, and more eſpecially if ſhe be a Wife, is to keep the *Mean* between theſe two *Extremes*; and it being hardly poſſible to hold the Balance exactly even, let it rather incline toward the *Liberal* ſide, as more ſuitable to *Perſons* of *Quality*, and leſs ſubject to *Reproach*; of the two, a little *Money* miſ-ſpent is ſooner recover'd, than the Credit which is loſt by having it unhandſomely ſav'd; and a wiſe *Husband* will leſs forgive a ſhameful Piece of Parſimony, than a little Extravagance, if it be not too often repeated. His Mind in this muſt be the Wife's chief Direction; and his Temper, when once known, will in a great Meaſure juſtify her part in the Management, if he is pleaſed with it.

Theſe Rules will be thought a little too ſlaviſh for thoſe Ladies, that have ſet themſelves no other Guides than their own Wills, who claim an Independency in the Government of the Family, and will account for their Conduct neither to their Husbands nor the World; who in every thing conſult only their Fancy and Humour, and laugh at the Notion of *Duty* in the marry'd State, any farther than conſiſts with their Pleaſure and Eaſe; but we muſt beg leave to carry this Matter a little farther ſtill, and ſhew them that there is ſomething more then even all this expected from them, by the ſupreme Judge of all Things, to whom they muſt ſurely one Day account for the neglect of all theſe Things; they muſt not only take care of Family *Support* with Diſcretion, they muſt alſo be as mindful of Family Religion, remembring that every one is accountable to God, not only for themſelves, but likewiſe thoſe that are committed to their Charge. It will be neceſſary to be

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a little particular in this Article, 'tis ſo little underſtood or practis'd.

Miſtreſſes of Families, where Maſters are wanting, either in Perſon or in Duty, ſhould ſee that the conſtant Worſhip of God be maintain'd in their *Families*, by daily *Prayers*, *Morning* and *Evening*, and by reading ſome Portions of the Holy Scriptures at thoſe Times, eſpecially out of the *Pſalms* and New *Teſtament*, this is of abſolute Neceſſity to keep alive a Senſe of God and Religion in their Minds; where it is neglected, how can any Family in Reaſon be reckon'd a *Family* of *Chriſtians*, or indeed to have any *Religion* at all?

There are not wanting excellent Helps to this Purpoſe, for thoſe that ſtand in need of them, as it is to be fear'd moſt *Families* do, for the due and decent Diſcharge of this ſolemn *Duty* of *Prayer*; theſe Helps may be found in ſeveral Books of *Devotion*, calculated for the private Uſe of *Families*, as well as for *ſecret Prayers* in our *Cloſets*. For beſides the reading of the Holy Scriptures, which are the great Foundations of *Divine Truth*, *Maſters* and *Miſtreſſes* of *Families* may do well alſo to add to theſe, other pious and profitable *Books*, which by their Plainneſs are fitted for the Inſtruction of all Capacities in the moſt neceſſary Points of *Belief* and *Practice*. There is, God be thanked, an abundant Store of this ſort, but none that is more fitted for general and conſtant Uſe, than that *excellent Book*, ſo well known by the *Title* of *The Whole Duty of Man*; becauſe it is conveniently divided into *Parts* or *Sections*, one of which may be read in the *Family* at any time, when there is Leiſure for it, but more eſpecially on the Lord's Day, when the whole Family may the more eaſily be brought and kept together, and have the Opportunity to attend upon theſe things without Diſtraction.

If the Reflexions that have been collected in this Book, the *Ladies Library*, will prove of Uſe towards forwarding the Exerciſe of this Important Duty, by putting People ſo often and ſo earneſtly in mind of it, it will abundantly re-

compenſe

compenſe the Pains and Labour that hath been taken about it, and may be a Benefit as well as an Entertainment to Families, when read by Parcels at convenient Seaſons, and apply'd to proper Perſons. In the ſeveral Conditions of Life, we muſt by no Means omit another part of *Family-Religion*, becauſe it is in many Families already gone, and in others going out of Faſhion; I mean, a ſolemn Acknowledgment of the Providence of *God*, by *begging* his *Bleſſing* at our *Meals*, upon his good Creatures provided for our Uſe, and by *returning Thanks* to him for the Benefit and Refreſhment of them; this being a piece of *Natural Religion*, own'd and practis'd in all Ages and in moſt Places of the World, but never ſo ſhamefully and ſcandalouſly neglected, and by many ſlighted and deſpis'd, as it is among us at this Day: And moſt of all neglected where there is the greateſt Reaſon for the doing it, at the moſt plentiful Tables, and among thoſe of higheſt Quality; as if great Perſons were aſhamed or thought ſcorn to own, from whence theſe Bleſſings come; like the Nation of the *Jews*, of whom God complains, *She knew not that I gave her Corn, and Wine, and Oil, and multiplied her Silver and Gold?* ſhe would not aknowledge from whoſe *Bounty* all theſe *Bleſſings* came; or as if the *Poor* were oblig'd to thank God for a little, but thoſe who are fed to the full, and whoſe Cups *overflow*, inſomuch that they are almoſt every Day ſurfeited of Plenty, were not at leaſt equally bound to make Returns of Thankful Acknowledgment to the *Great Giver* of all good Things, and implore his Bounty and Bleſſing, upon whom *the Eyes of all wait*, that *he may give them their Meat in due Seaſon.*

The neglecting this Duty is a very ſad and broad ſign of the Prevalency of *Atheiſm* and *Infidelity* among us, when ſo natural and ſo reaſonable a Piece of *Religion*, ſo meet and equal an Acknowledgment of the conſtant and daily Care of the Providence of Almighty God towards us, begins to grow out of date and uſe, in a Nation profeſſing *Religion* and the Belief of the Being and Providence of

of God. Is it not a righteous Thing with God to take away his Bleſſings from Us, when we deny Him this juſt and eaſy Tribute of Praiſe and Thankſgiving? *Shall not God viſit for* this horrible *ingratitude, and ſhall not his Soul be avenged on ſuch a Nation as this? Hear O Heavens, and be horribly aſtoniſh'd at this!*

Another very conſiderable Part of *Family Religion* conſiſts in inſtructing thoſe committed to our Charge in the *Fundamental Principles*, and in the careful *Practice* of the *neceſſary Duties* of Religion. *Maſters* and *Miſtreſſes* of *Families* muſt have theſe things inſtilled into *Children* and *Servants*, by proper and ſuitable Means, by furniſhing them with thoſe Books that are moſt proper to teach them thoſe things in Religion, which are moſt neceſſary by all to be *believ'd* and *practis'd*.

In order to this, they muſt take care that they be taught to read, which will make the Buſineſs of Inſtruction much eaſier. If they are diligent and well-diſpoſed, they may, after having been taught the *firſt Principles* of Religion, by reading the Holy *Scriptures* and other good Books, greatly improve themſelves, ſo as to be prepared to receive much greater Benefit and Advantage by the publick teaching of their Miniſters.

In this Work of Inſtruction, our principal Care ſhould be, to plant thoſe *Principles* of *Religion* in our *Children* and *Servants*, which are moſt Fundamental and Neceſſary, and like to have the greateſt and moſt laſting Influence upon their whole Lives: As right and worthy Apprehenſions of God, eſpecially of his Infinite Goodneſs, and that he is of *purer Eyes than to behold Iniquity*; and a lively Senſe alſo of the great Evil and Danger of Sin; a firm Belief of the Immortality of our *Souls*, and of the unſpeakable and endleſs Rewards and Puniſhments of another World: If theſe *Principles* once take Root, they will ſpread ſtrangely, and probably ſtick by them all their Days.

Whereas

Whereas if we plant in them *doubtful Doctrines* and *Opinions*, and inculcate upon them the Notions of a Sect, and the Jargon of a Party, this will turn to a very pitiful Account, and we muſt expect that our *Harveſt* will be anſwerable to our *Husbandry*.

As this Work of *Inſtruction* of thoſe that are under our Charge ought not to be neglected at other times, ſo it is more peculiarly ſeaſonable on the *Lord's Day*, which ought to be employ'd by us to religious Purpoſes, and in the Exerciſes of Piety and Devotion. Chiefly in the *publick Worſhip* and Service of God, upon which we ſhould be careful that our *Children* and *Servants* diligently and devoutly attend, becauſe there God affords the Means which he has appointed for the begetting and increaſing of Piety and Goodneſs, and to which he has promiſed a more ſpecial Bleſſing. There they will have the Opportunity of joining in the *publick Prayers* of God's Church, and of ſharing in the unſpeakable Benefit and Advantage of them. And there they will alſo have the Advantage of being inſtructed by the Miniſters of God in the Doctrine of Salvation, and the Way to Eternal Life, and of being powerfully incited to the Practice of Piety and Virtue.

They will alſo there be invited to the *Lord's Table*, to participate of the Holy Sacrament of Chriſt's moſt bleſſed Body and Blood; which being the moſt ſolemn Inſtitution of the Chriſtian Religion, the frequent Participation of which is by our *Bleſſed Lord*, in Remembrance of his dying Love, enjoin'd upon all *Chriſtians*, we ought to take a very particular care, that thoſe who are under our Charge, ſo ſoon as they are capable of it, be duly inſtructed and prepar'd for it; that ſo, as often as Opportunity offers, they may be preſent at this Holy Action, and partake of the Ineſtimable Benefits and Comforts of it.

When the *publick Worſhip* of *that Day* is over, our *Families* ſhould be inſtructed at *Home*, by having the *Scriptures* and other good *Books* read to them. Care alſo ſhould

be taken that they do this themſelves; it being the chief Opportunity that moſt of them, eſpecially *Servants*, have, of minding the Buſineſs of Religion, and thinking ſeriouſly of another World.

And therefore one cannot but think it of very great Conſequence to the maintaining and keeping alive of Religion in the World, that this *Day* be religiouſly obſerved, and ſpent as much as may be in the Exerciſes of Piety, and in the Care of our Souls. For ſurely every one that has a true Senſe of Religion will grant, that it is neceſſary that ſome Time ſhould be ſolemnly ſet apart for this purpoſe, which is of all other our greateſt Concernment: They who neglect this ſo proper Seaſon and Opportunity, will hardly find any other time for it, eſpecially thoſe who are under the Government and Command of others, as *Children* and *Servants*, who are ſeldom upon any other Day allow'd to be ſo much Maſters of their Time as upon this *Day*.

If *Maſters* and *Miſtreſſes* of *Families* are deſirous to have their *Children* and *Servants* Religious in good earneſt, and would ſet them forward in the way to Heaven; they muſt not only allow them Time and Opportunity, but they muſt alſo earneſtly and ſtrictly charge them to retire themſelves every Day, and more eſpecially on the *Sabbath Day*, Morning and Evening, to pray to God for the Forgiveneſs of their Sins, and for his Mercy and Bleſſing upon them; as alſo to praiſe him for all his Favours and Benefits conferr'd upon them from Day to Day.

In order to this, they ought to take care that their *Children* and *Servants* be furniſhed with ſuch ſhort *Forms* of *Prayers* and *Praiſe*, as are proper and ſuitable to their Capacities and Conditions reſpectively; becauſe there are but very few that know how to ſet about and perform theſe *Duties*, without ſome *Helps* of this kind.

Another principal part of the *Duty* of Maſters and Miſtreſſes of Families, conſiſts in giving *good Example*; which

which was *David's* Reſolution, *I will behave my ſelf wiſely in a perfect way, I will walk within my Houſe with a perfect Heart.* They muſt be very careful to be *Exemplary* in their *Families* in the beſt Things; in a conſtant and devout ſerving of God, and in a ſober, and prudent, and unblameable Converſation.

One of the beſt and moſt effectual ways to make thoſe who are under our Care and Authority good, is to be good our ſelves, and by our good Example to ſhew them the way to be ſo: Without this, our beſt Inſtructions will ſignify but little, and the main Force and Efficacy of them will be loſt. We undermine the beſt Inſtructions we can give, when they are not ſeconded and confirmed by our own *Example* and *Practice*: The want of this will weaken the Authority of all our *good Counſel*, and very little *Reverence* and *Obedience* will be paid to it. The Precepts and Admonitions of a very good Man have in them a great Power of Perſuaſion, and are apt ſtrongly to move and to inflame others to *go and do likewiſe*. But the good Inſtructions of a bad Man are languid and faint, and of very little force; becauſe they give no Heart and Encouragement to follow that Counſel which they ſee he that gives it does not think fit to take himſelf.

The Obligation of the *Governors* of *Families*, to take care of their Conduct both in *Spirituals* and in *Temporals*, is not only their Duty but their Intereſt. All Authority over others is a Talent intruſted with us by God, and for which we are accountable, if we do not improve it and make uſe of it to that End. We are obliged by all lawful Means to provide for the *Temporal* Welfare of our *Family*, to feed and clothe their *Bodies*, and to give them a comfortable Subſiſtence here in the World. And ſurely much more are we obliged to take care of their *Souls*, and to conſult their *eternal* Happineſs in another Life; in compariſon of which all *temporal* Concernments and Conſiderations are as nothing.

It would be accounted a very barbarous thing in a *Father* or *Maſter* to ſuffer a *Child* to ſtarve for want of the *Neceſſaries* of Life, *Food* and *Raiment*; all the World would cry out ſhame upon them for it. But how much greater Cruelty muſt it in Reaſon be thought, to let an *Immortal* Soul, and one *for whom Chriſt died*, periſh for want of *Knowledge* and *neceſſary Inſtruction* for the attaining of eternal Salvation?

The Apoſtle thinks no Words bad enough for thoſe who neglect the *Temporal* Welfare of their *Families*; *he that provideth not for his own*, ſays he, *eſpecially for thoſe of his own Houſe, hath denied the Faith, and is worſe than an Infidel.* He does not deſerve the Name of a Chriſtian, who neglects a Duty, to which, from the plain Dictates of *Nature*, a *Heathen* thinks himſelf obliged. What then ſhall be ſaid for them who take no care to provide for the everlaſting Happineſs, and to prevent the eternal Miſery and Ruin of thoſe who are ſo immediately under their Charge, and ſo very nearly related to them?

We are obliged to procure the Happineſs of our *Children* and Servants, the one by the natural Bonds of *Duty* and *Affection*, the other by thoſe of common *Humanity*. This obliges us to be concern'd for the Happineſs of our *Servants* as they are *Men*, and of the ſame Nature with our ſelves; and *Charity* alſo, as they are *Chriſtians*, and *baptiz'd* into the ſame Faith, and capable of the ſame *Common Salvation*, does yet more ſtrictly oblige us by all means to endeavour that they may be made Partakers of it; eſpecially ſince they are committed to our Care, and we muſt for that Reaſon expect to be accountable to God for them.

Our *Obligation* therefore, in point of *Duty*, is very clear and ſtrong; and if we be remiſs and negligent in the Diſcharge of it, we can never anſwer it either to God or our own Conſciences, which ſhould awaken us all who are concern'd in it, to the ſerious conſideration of it, and effectually

effectually engage us for the future to the faithful and conſciencious Performance of it.

Indeed *Intereſt* it ſelf would oblige us to it, if there was no Conſideration of Duty to be a Spur to us in this Point. It is really for our Service and Advantage, that thoſe who belong to us ſhould ſerve and fear God; Religion being the beſt and ſureſt Foundation of the *Duties* of all Relations, and the beſt Caution and Security for the true Diſcharge and Performance of them.

Would we have Dutiful and Obedient *Children*, Diligent and Faithful Servants? Nothing will ſo effectually oblige them to be ſo, as the Fear of God, and the Principles of Religion firmly ſettled and rooted in them. *Abraham*, who, by the Teſtimony of God himſelf, was ſo eminent an Exemple in this kind, both of a good *Father*, and a good *Maſter* of his Family, found the good Succeſs of his Religious Care in the happy Effects of it, both upon his Son *Iſaac*, and his chief Servant and Steward of his Houſe *Eliezer* of *Damaſcus*.

What an unexampled Inſtance of the moſt profound Reſpect and Obedience to the Commands of his *Father* did *Iſaac* give, when without the leaſt murmuring or Reluctancy he ſubmitted to be bound and laid upon the *Altar*, to have been ſlain for a *Sacrifice*, if God had not, by an *Angel* ſent on purpoſe, interpos'd to prevent it?

When an admirable Servant to *Abraham* was the *Steward* of his Houſe *Eliezer* of *Damaſcus*? How Diligent and Faithful was he in his Maſter's Service? This made him truſt him with his greateſt Concernments, and with all that he had; and when he employ'd him in that great Affair of the *Marriage* of his Son *Iſaac*, what Pains did he take, what Prudence did he uſe, what Fidelity did he ſhew in the Diſcharge of that great Truſt, giving himſelf no Reſt, 'till he had accompliſh'd the Buſineſs he was ſent about? *God* ſeems purpoſely to have left theſe two Inſtances upon Record in *Scripture*, to encourage *Fathers*

and *Maſters* of *Families* to a Religious Care of their *Children* and *Servants.*

I will add but one Inſtance more to ſhew the Power of *Religion*, to oblige Men to their Duty. How did the Fear of God ſecure *Joſeph*'s Fidelity to his *Maſter* in the caſe of a very great and violent Temptation? When there was nothing elſe to reſtrain him from ſo lewd and wicked an Act to which he was ſo powerfully tempted, the Conſideration of the great Truſt his Maſter repos'd in him, and the Senſe of his Duty to him, but above all, the Fear of God preſerv'd him from conſenting to ſo vile and wicked an Action. *How can I*, ſays he, *do this great Wickedneſs, and ſin againſt God?*

In Prudence therefore, and from a wiſe Conſideration of the great Benefit and Advantage which will thereby redound to us, we ought with the greateſt care to inſtil the *Principles* of *Religion* into thoſe that belong to us: For if the *Seeds* of true *Piety* be *ſown* in them, we ſhall reap the Fruits of it: And if this be neglected, we ſhall certainly find the Miſchief and Inconvenience of it. If our *Children* and *Servants* be not taught to fear and reverence *God*, how can we expect that they ſhould reverence and regard us? At leaſt, we can have no ſure hold of them; for nothing but *Religion* lays an Obligation upon *Conſcience*, nor is there any other certain Bond of Duty, Obedience, and Fidelity. Men will break looſe from all other Ties, when a fit Occaſion and a fair Opportunity ſtrongly tempts them. And as *Religion* is neceſſary to procure the Favour of God, and all the Comfort and Happineſs which that brings along with it, ſo it is neceſſary alſo to ſecure the mutual *Duties* and *Offices* of Men to one another.

Having conſider'd the ſeveral Duties of the *Daughter*, *Wife*, *Mother*, *Widow*, *Miſtreſs*, in all their various Branches, we proceed now to the Conſideration of thoſe things which will moſt aſſiſt them in the good Diſcharge of them, as *Religion*, *Prayer*, *Repentance*, and the like. In the

the former part of this Deſign, we have had Regard to the *Reliſh* even of thoſe Worldly People who have no Taſte of Good, unleſs it be diſh'd to them in their own way, and has a Mixture of the *Gay* as well as the *Serious*. We ſhall, in what follows, ſtudy chiefly to inſtruct and inform rather by Precepts, than Entertainment. The Subjects are the moſt uſeful that can be treated of; upon them depends our *eternal* Happineſs or Miſery, which is ſurely ſufficient to recommend them to the Study and Practice of *Chriſtians*.

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